HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO SPIRITUAL PHILOSOPHY, SCIENCES, LITERATURE, ART, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Evolution in its Relations to Evangelical Religion.*

Addresses of B. F. Underwood, Prof. P. A. Chadbourne, and Prof. Asa Gray at a Meeting of the Evangelical Alliance held in Boston, Sept. 11, 1882.

[The Index.]

ADDRESS OF B. F. UNDERWOOD.

Mr. President and Members of the Association:—

I wish first to express my appreciation of the liberality evinced in your inviting an avowed free thinker to present before you for consideration and discussion objections to your faith, based upon science. In the letter in which your Secretary requested me to speak on this occasion, I was informed that the subject would be "Evolution in its Relations to Evangelical Religion;" and accordingly, in the time permitted me by your courtesy, I shall endeavor to state some of the principles of Evolution, with a reference to such facts as will serve to illustrate the theory, and to show some of the points of conflict between Evolution and Evangelical Religion, as I understand these two systems of thought.

Evolution implies a continuous process of change in which every event has an antecedent; in which the condition of any given age is the outgrowth and product of all pre-existing ages; in which a fundamental law is the integration of matter, and the concomitant dissipation of motion, exhibited alike in the crystallization of carbon into a diamond and the growth of an animal from a germ; in which, in the field of biology, where Evolution becomes a double process, there goes on, with the integration of matter, increasing multiformity, together with increasing coherence, definiteness, and mutual dependence of parts, and a subordination of the various parts and manifold functions to the movements of the whole structure.

Evolution teaches that in this process there is an orderly succession of phenomena in which the thread of continuity is preserved unbroken, and in which every manifestation of force is part of a rhythm of motion, and in the co-operant conditions of which are represented the forces adequate to produce all the phenomena that occur. A manifestation *without* antecedents would be a product without factors. If any one of the great generalizations of this age has been established upon an impregnable foundation, it is that of the conservation and correlation of forces. If the amount of force in the universe is constant, no event can occur without an antecedent in the natural order; for the persistence of force means that, whenever energy appears in one form or place, it has changed from some other form, or disappeared from some other place.

If a cannon-ball, while in a state of rest and operated upon by no external agent, should manifest force in the form of heat equal to the mass motion when shot from a cannon, we would have what I presume might be called a "miracle;" for it would involve a manifestation of force without a natural antecedent, an effect without a cause, a link forming no part of any known chain, the destruction of a link in a known chain, a breach in the ongoings of nature, and a violation of the principle of the conservation and correlation of forces.

But Evangelical Religion has recourse, for the explanation of certain alleged phenomena, to what are called "miracles," manifestations of force in the natural world without natural antecedents, thus interrupting the continuity of the order, prefacing or supplementing events with something which has no basis in the known laws of matter and mind, and forms no part of the natural order. For instance, when it is affirmed that God once stopped the sun and moon (or we will suppose was meant the earth in its diurnal revolution) in order to favor his chosen people, in battle with the Amorites, we have presented to us an alleged manifestation of power that had no antecedent and no consequent in astronomic phenomena or the cosmic order. And when it is alleged that a being having the form and faculties of man appeared on the earth, born of a natural mother but without a natural father, the statement can be accepted only by believing that the generation and birth of a human being in this world occurred without those co-operant conditions which are absolutely necessary to the continuity of the natural order, to the invariable sequence of phenomena, to the principle of the persistence of force, and to the unbroken reign of natural law in a universe in which, so far as science can discern, there is no deviation from the natural course.

Such a notion is utterly inconsistent with Evolution. If the numerous miracles of the Bible really occurred, then it is certain that numerous manifestations of force have appeared without natural antecedents to connect them with all the myriad interlacing phenomena of ages past; and if such miracles occurred in Judea, a few thousand years ago, they may have occurred in every land and in all prehistoric ages, in which case any reasonings in regard to the formation of worlds or the evolution of species, in accordance with law, by successive modifications and the operation of natural forces, would have no validity whatever. Rev. George B. Cheever, a well-known evangelical minister, evidently takes this view of the subject; for he says, "By their scheme [evolution] there never was, and never could have been, a deity interposing to instruct Adam, to educate Abraham, to inspire Joseph, to put down oppressing Pharaoh, to change the rod of Moses into a serpent, to create an additional frog, louse, or mosquito in Egypt, to call forth waters of a deluge, to spread abroad a rainbow, to speak to the rain to fall on one piece of ground and not on another, to commission a famine or a pestilence or a flash of lightning; every drop of rain and every shower and every ray of light and every blade of grass having been so unalterably woven out of the original supply of force in the web of order, continuous and unbroken forever, as not to admit of a possibility of interference or alteration." But this part of the subject, on which I have but indicated an argument which would require a long discourse to elaborate, I must leave, to consider the relation of Evolution to "the Bible and its account of Creation," to which it is expected I will give prominence in this address.

Genesis is, it seems to me, hopelessly irreconcilable with the facts of astronomic and geological evolution. "There were and are," said Dean Stanley at the funeral of Sir Charles Lyell, in Westminster Abbey, "two modes of reconciliation, which have each totally and deservedly failed. The one attempts to wrest the words of the Bible from their real meaning and force them to speak the language of science, and the other attempts to falsify science to meet the supposed requirements of the Bible." The Humboldts, the Darwins, the Huxleys of science, without the aid of inspiration, amid opposition from its defenders, make their discoveries in regard to the order of nature; and when, in spite of the clamor raised against them by those who make the Bible their special study, their discoveries become established, it is declared that the supposed discrepancy is only imaginary, that the newly discovered truths are in perfect harmony with, and in fact a part of, revelation.

"When," says John Weiss, "Galileo pried a flat and inert earth out of the page of Scripture where it lay embedded, rounded it, and set it spinning in a fair orbit to the tune of law, men looked at their Bible with dismay; an empty pit where the earth had rested on its pillars, and all around its edge were texts left as ragged as a crater; the eccentric orb must be flattened into place again to restore the integrity of Scripture. And there stood Galileo, in the fatal nick of time, in the very spot where this readjusting process caught him, and neither God nor man could afford remorse at the spectacle. And all this happened because somebody in Judea, exulting over a battle, said that the sun stood still until the people had avenged themselves upon their enemies. It must, therefore, previously have been in the habit of moving round a stationary earth. Nowadays, the credit of this miracle is saved at no expense except that of the common sense of the divine who said lately in its behalf that, although there seems to be a slight astronomical difficulty in the case, there must have been an apparent stoppage of the sun, produced, no doubt, by refraction; at all events, produced in some way, because the statement is unqualified."

That we have in Genesis two distinct narratives of the creation, which differ in almost every particular, is admitted even by some evangelical scholars, and never would have been doubted, if found in any other work, ancient or modern. In the first account man is the last, in the second the first, object of creation. In the first account, the earth is represented as producing herbs bearing seed and trees bearing fruit, before man appeared; while, in the second account, the herb does not grow till man has tilled the ground. In the first account, man is made in the image of God; in the second, he is punished for becoming like God in knowing good and evil. In the first account, man is created male and female; in the second, man is made, then beast and fowl, after which woman is made from one of the ribs of Adam. These are but a few of the discrepancies in the first and second chapters of Genesis, which some theologians still think can be made to harmonize with the facts of science.

According to Genesis, the first condition of the earth was a watery one; for "darkness was upon the face of the deep, and the spirit of Elohim hovered upon the face of the waters." This does not correspond with the theory now commonly held, that the earth was once in a nebulous, and afterward in a fiery, condition. A firmament is made to divide "the waters which were under the firmament from the waters which were above the firmament." That "the sense of solidity is combined with the idea of expansion and tenuity in the term" can be shown by the use of the word *rakia* in other passages, and is admitted by the best Hebrew scholars.

On the third day appear plants, including those having fruits and seeds, before any other forms of life were created, when geologists tell us that fruit-trees did not appear till millions of years after the appearance of animal life, and when science knows nothing of a vegetation that preceded by a whole period the appearance of animals. On the fourth day were made the sun and moon. "It is," says Colenso, "a mere evasion of the plain meaning of the words to say that Elohim made the sun and moon to *appear* first on the fourth day,—though they had been long before created,—that is, to the earth, when, however, according to the story, there were as yet no living creatures on its face to see them. The writer manifestly intends to teach that Elohim actually *made* the sun and moon at this time; and, in fact, he uses here the very same word that he had used before in verse seven, 'Elohim made the firmament,' and as he uses it again in verse twenty-five, 'Elohim made the animals of the earth after their kind.'"

Not only is there no warrant for the assumption that the writer meant to say the sun simply *appeared*, but such a notion involves an absurdity; for there was nobody for the sun to appear *to*, and there is no light, (no luminousness) where there is no eye. The writer of the account had no idea that the earth was the child of the sun, but thought it was created for the benefit of the earth; nor did he see the absurdity of representing as existing before the sun plants bearing seed and fruit "after their kind," when from the sun alone they derive their vigor. The discrepancies between the order in which animals appeared on the earth and the account in Genesis have been pointed out by numerous writers, and the subject requires more time than can be given it in this short address. I will content myself with reading the following, from Prof. A. R. Grote: "Again, the distinction between the 'beast of the earth after his kind, and the cattle after their kind,' shows a belief that domestic animals were created in a state of domestication. The Hebrew word *b'hema* means cattle; *i. e.*, domesticated animals, in contradistinction to wild animals. The other term, *chayah*, means wild beasts, in contradistinction to tame animals. The use of both terms show that both kinds were believed to have been created 'after their kind,' and as distinct species. There is nothing contradictory in the conclusion that the statement was at one time believed in, because savage man still believes in parallel assertions; and this particular belief was generally current in Europe before naturalists had shown its contrary to be true, and that all domestic animals were originally wild, and by man's selection have been changed from their original physical condition. A vegetable diet is also assigned at first to beast and man; but the physiologist knows that carnivorous animals have always existed, and that the instincts of animals are true to their teeth."

The account in Genesis evidently means to represent that the heavens and the earth were made in six literal days. "When," wrote Moses Stuart a good Hebrew scholar and author of a Hebrew grammar, "the sacred writer in Genesis 1. says 'the first day,' 'the second day,' etc., there can be no possible doubt—none, I mean, for a philologist, let a geologist think as he may—that a definite day of the week is meant, which definite day is designated by the numbers, first, second, third, etc. What puts this beyond all question in philology is that the writer says specifically, The evening and the morning were the first day, the second day, etc. Now, is an evening and a morning a period of some thousands of years? Is it in any sense, when so employed, an indefinite period? The answer is so plain and certain that I need not repeat it. If Moses has given us an erroneous account of the creation, so be it. Let it come out; and let us leave the whole. But do not let us turn aside his language to get rid of difficulties that we may have in our speculations." Since these words were written by Prof. Stuart, the great antiquity of the earth has become an established and accepted fact even among theologians, but the meaning of Genesis has not changed. And as Arch-deacon Pratt says, "It is extremely difficult to believe that the seventh day is a long period, and the Sabbath day an ordinary day; that is, that the same word 'day' should be used in totally different senses in the same short sentence and without any explanation." Says Prof. Grote, who is a good Hebrew scholar as well as an accomplished scientist: "To take these days as indefinite periods is a proof of a want of exact thought; it is an exploded statement with the new facts, rather than cut loose at once from demonstrated error. The Hebrew word *yom* not only means a day of twenty-four hours, but it expressly means *day* in this connection.... It is clear also that it is only at the newer demands of science for more time in the creation of the world that the 'harmonists' have been tampering with the word *yom*, and displaying an ingenuity and wisdom in their conjectures before which inspiration itself must 'pale its ineffectual fires.' The charge of blasphemy recoils on the heads of those who unintelligently handle things they themselves declare in advance to be sacred. We read in the fifth verse of Genesis I. that God called the darkness '*night*,' which cannot refer to 'cosmical' darkness, since the Hebrew word for night, *la-y'lah*, is derived from a root, *la-ah—to cease, to rest*; and *la-y'lah* means rest-time, bed-time—hence, our day and night are meant on the very first day. Moreover, the Hebrew term for day, *yom*, means 'day,' and nothing else in the ordinary acceptance of the word. And though, like the English word *day*, it may have a figurative value, yet in an historical narrative, as Genesis is assumed to be, the word has its natural, literal meaning; and all attempts to interpret it differently do violence to the spirit of the original Hebrew text and language. Both the Talmud and the Christian Fathers (notably Saint Augustine) insist that the natural meaning of words in the Scriptures shall not be dropped to give them a fanciful and doubtful interpretation.

Man is represented having been "made in the image of God;" while Evolution teaches that primeval man was an ape-like creature, with scarcely anything that is now regarded as the indispensable attribute of humanity. If the facts of homology, embryology, natural selection, etc., sustain the view that the higher forms below man are derived from the lower ones, then the conclusion is irresistible that the human structure is the result of the modification of pre-existent forms of life. The evolution of man from lower animal forms carries with it inevitably the conclusion that the mind of man, including every faculty and tendency, is just as much the product of the modifications, by natural causes, of lower minds as that the bodily structure is the product of the modifications of lower structures. If man bears in his body the results of innumerable changes of *form*, it is obviously a corollary that the powers of thought and the mental and moral characteristics have been developed from the lowest organic activities. We are not surprised that embryology shows, in one stage of the embryonic existence of every human being born to day, there appears that animal appendage which, in reference to man, has been the theme of so much burlesque, and which, with other vestiges of an animal origin, is retained in a rudimentary condition through the entire life of the individual, indicating not that man appeared on the earth in majestic form or with a "god-like mind," but somewhat as described in that celebrated passage in Horace's *Satires*: "When animals first crawled forth from the new-formed earth, a stupid and filthy flock, they fought for acorns and places of refuge with their nails and fists, then with cudgels and weapons which, guided by experience, they had made for themselves. Then they invented names for things and words to express their thoughts, after which they began to abstain from war, to fortify the towns, to establish law," etc. A very fanciful and, in the light of modern science, a crude statement, but far nearer the truth than the Biblical account. As Prof. Whitney, our American philologist, observes, "Modern science is proving........that all the elements of culture, as the arts of life, art, science, language, religion, philosophy, have been wrought out by slow and painful efforts in the conflict between the soul of man on the one hand and external nature on the other—a conflict in which man has, in favored races and under exceptional conditions of environment and circumstance, been triumphantly the victor, and is still going on to new conquests."

Although we are forced by Evolution to regard man as of lowly origin, yet as Huxley says, "'thoughtful men, once escaped from the blinding influence of traditional prejudice, will find in the lowly stock whence man has sprung the best evidence of the splendor of his capacities, and will discern in his long progress through the past a reasonable ground of faith in his attainment of a nobler future."

In geology there is no confirmation of the theory of six days, whether they be considered usual days or long periods. Lyell gives fourteen principal groups of rocks, formed during fourteen successive periods, and thirty-five subordinate groups representing as many periods. And rocks are being deposited now at the bottom of the sea, full of the remains of living creatures, in a manner similar to that in progress millions of years ago. The God of the Bible "*rested*" from his work, and was "*refreshed*." *Evolution never rests.*

Evangelical religion teaches the existence of a God infinite in presence, yet a personal being; infinite in knowledge, yet a being who contrives, plans, and designs; infinite in power and goodness, yet the author of a world full of imperfections; who is not the cause of evil, and yet once he alone existed, and everything has proceeded from him; who is unchangeable, yet remained inactive during a beginningless past, until his *first* experience in creating, when he assumed the *new* relation of a creator to the worlds he created; who made things right, and pronounced his work good; but that a being of his own creation introduced disorder and moral evil into this world; that, in consequence, man, who was originally upright and sinless, fell from his high estate, and owing to this fall all future generations of men are depraved; that from the effects of the fall we can be saved only through the merits of Christ; that, in response to prayer, the order of nature has been changed, and that to-day, drought and famine may be averted or the sick restored to health through prayer; that man has received a book revelation from God, and that beyond it human wisdom cannot go, with it human wisdom cannot compare; that the original condition of man was better than the present; that a portion of the race will recover from the effects of the fall, but not on earth, while millions will be hopelessly damned.

According to the philosophy of Evolution, there is self-existent power from which we come, to which we return, upon which we depend for existence, to which we can see no limits in space or time, which is revealed to our consciousness under the forms of force and matter, but the nature of which is inscrutable; that the cosmos of which we are a part is without beginning or end; that in the sequence of phenomena there are uniformity and regularity, without any supernatural or miraculous intervention, that worlds, life, intelligence, language, government, morals, religion, and civilization have come naturally by processes which are a part of the natural order; that evil is the result of non-adjustment; that man has come up from animals, and the civilized man from the savage; that our imperfect nature has come to us a legacy from centuries of savagery, not from a fallen Adam; that "salvation" from the inherited evil in us and from our immoralities can be secured only by natural methods, involving the suppressing of the bad and the strengthening and increasing of the good; that hurtful conditions in this world can be removed only by natural means; that all books, including the Bible, and the teachings they contain, are outgrowths of the human mind and a part of the product of ages of experience—of suffering and joy, of ignorance and knowledge, extending through the long recorded and unrecorded periods of man's existence on this globe; that the present is better than the past, and the golden age of the world is in the future.

ADDRESS OF PRESIDENT P. A. CHADBOURNE.

Mr. President and Gentlemen of the Association:

I have received no letter or word of communication from any one here, except a telegram requesting me to be present at this meeting. The subject which has been presented is one of vast importance, and requires not minutes, but days, for its fair discussion. It is fortunate that we are to hear from Prof. Gray. I have been his willing student for many years. He is authority in his own department, and he trenches upon no other. He knows when an argument is fairly presented, and therefore I am specially glad he is present. I wish all the men could be here whose names are to be brought into this discussion. Dr. Gray is known as a Darwinian, whatever he might claim for himself; and yet it seems to me he has done much to cut up Darwinism proper by the roots. Prof. Gray has said that this variation of which Darwin speaks, and which we all recognize, "*is along beneficial lines*," or words to that effect. This implies plan, direction, and, consequently, a guiding intelligence. This statement Darwin would not accept. He plainly saw it was a deadly thrust at his theory of natural selection from indefinite variation in all directions.

The leading suggestion of the gentleman who has presented the paper, is that there has been an orderly evolution, by a natural process, from mere matter and force. To discuss this question in all its bearings on the Bible and religion would require many days, and the time has not yet come for a full discussion of the subject. Men have gone back on themselves. Lyell, who has been mentioned, has not answered his own arguments in the early editions of his "Principles of Geology" on the permanence of species. When all false arguments have been given up, and imperfect observations corrected so that we can get at simple facts, there will be but little left for us to answer. While the time has not come for a full trial or discussion of this sub-

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*Although the subject was announced at the meeting, "Evolution: Is what is proved about it antagonistic to Biblical Creation and Evangelical Religion?" it is given above as stated in the following letter, asking Mr. Underwood to give the address:—

SCITUATE, MASS., Aug. 16, 1882.

B. F. UNDERWOOD, Esq.:

Dear Sir,—I have been shown in *The Index* some articles of yours on Darwin and Evolution, etc., and you have thus been indicated as one likely to do a desired service.

The Evangelical Ministers' Association of Boston and vicinity, commonly known as the "Evangelical Alliance," has a regular meeting at Wesleyan Hall, Monday, 10 A. M., September 11. It is designed to have presented the subjects of "Evolution in its Relations to Evangelical Religion." It is presumed that you would take the ground that this Evolution would damage the Bible and its account of creation, and disparage Evangelical Religion. If that is your position, will you do us the favor to present your views in a paper of twenty minutes or more, or an oral address? At that time Rev. Dr. Townsend will follow on the other side.

There will be a large audience, mostly of Evangelical ministers, usually some four hundred, who, I have no doubt, will give a respectful hearing to any views you may think best to present on that occasion.

Will you do me the favor to give me an early and I hope a favorable reply?

Very truly yours, WILL C. WOOD,
Secretary Evangelical Ministers' Association.

A Standard of the Great, the Pure, the Good and the Religious.

BY THOMAS BARLOW.

To the Editor of the Religio-Philosophical Journal:

In judging of the quantity, quality, extent or greatness of anything, we must have a standard of measurement, or our judgment will be meaningless and vain. It is by comparison that we can determine the real quality, as good or bad, of any thing. Without a standard we can have but a faint idea of the moral merits of any man. To say he is good or great amounts to but little. The question is what makes him, or why is he good or great? How do you determine the question? The mere possession of anything cannot constitute either goodness or greatness, for mere possession is but passive. What does a good heart amount to, to the world, if it does not prompt or induce to good works? So of religious belief or faith. A man may have the faith of a St. John and be no better as a man than an image of stone. Virtues must be active in order to be even commendable, and much more to be of any value. A horse-post of gold is no better than one of wood, and neither is of any value unless put to use. Jesus with all his teachings and virtues would have been no better nor greater, truly speaking, than a man of dough had he not shown his goodness and greatness by his good works.

A parrot may be taught to talk piously, but it is only a babbling parrot after all. So with religious teachers with all their prayers, professions and exhortations; if they do not exemplify by good works, they are but babblers. The world in its vanity is pleased with fine clothes, fine ornaments, ribbons, silks, golden fobs, shining boots, etc., not thinking that all these may grace a show-block as well as the human body. There was never a religious people more scrupulously moral or beautiful outwardly to the eye than the Pharisees; none more observant of religious forms and ceremonies, nor devoted to prayer. There were none who taught fidelity to or rectitude of, Mosaical laws more earnestly than they. They could make the streets vocal with prayer, and administer or teach the law with all the fidelity of magnates on the seat of Moses; yet there was never a more truly despicable set of men on earth, and it is a serious truth that a fondness for that same proud selfishness and hypocrisy has tainted the Christian world to this day, and is now the criterion for judging the good and the pious man by the church.

What is called infidelity with the practical virtues of a Jesus, is condemned as of the devil, whilst the Pharisaical outside with orthodox faith, with the deepest indwelling selfishness and utter neglect of moral duty, is sainted and held to be of God. Such is the practical character and state of the religious world.

Where can we find or see a standard of the Christian world as Christianity is now professed, practiced and taught? Certainly not in Jesus, for the great body of the professing Christians are further from the standard of life as presented by him, than is a great share of the unbelieving world who do not pretend to believe in or follow him. There are many good Samaritans among the unbelievers, whom Jesus would now commend, whilst very few of the professed faith would escape his condemnation.

It is time the world awakened to the grandeur and beauty of the standard of the great, the pure, the good and the religious, reared by the son of Joseph as the one approved of heaven. The church ought to open its eyes to it, and the outer world rally around it as the hope of the reformation and happiness of mankind. It has been lost long enough in the fog of superstition on the part of the church, and of blindness to its nature and character on the side of the unbelieving world.

The church by its perversions of truth and mythical teachings, is chargeable with being guilty of thus obscuring the character of that great teacher, and no class of believers will ever succeed to a triumphant religion who does not conform to the standard of Christ, beautified and exemplified by his life. It is entirely in vain that the lives of others are presented as having the merit or greatness of Jesus. I admit the many comparative virtues of others as lights to the world and worthy of emulation; but they are all of far lesser magnitude as stars in the moral and religious atmosphere than those of Christ. If unobscured by the religious views advanced by the church as his doctrines, he would shine forth with the brilliancy of the evening and the morning star, secondary only to the great luminary of the day. Though he has survived almost two thousand years, loaded down by the weight of error and stains of doctrines advocated as of his theology and religion, and is still to be seen in the background of the hazes and mazes of a superstitious world, weeping, as it were, for the injustice persistently practiced upon him in his own house or by his professed friends, there has never been any other personage that could have thus withstood such treatment and still live in history as worthy of a place in the memory of mankind.

All others have been as glimmering stars in the firmament which could be hidden from sight by the floating mists of heaven, whilst he, like the great luminary of the day, could not be lost to sight by the darkest clouds that float. A thinking world may comfort itself with a prospect that he is yet to shine forth from behind all obstructions, as the light of the world and standard of the great and the good, washed of the stains of his pretended teachers in the waters of eternal truth.

He was a living, walking charm to the religious people of his day. Sins of all kinds were rebuked by him, in high or low life; in the temple or out of it; and he justly declared the house of prayer had become as a den of thieves: and it is no great stretch of the mind to believe, that he who would upset the table of the money-changers in the temple, would feel but little or no displeasure in hearing or seeing the stained glass of many of our houses of worship where prayers in his name are wonted to be made, rattle upon the marbled floors in just rebuke of their idolatry, though he was not an iconoclast by force.

A Jewish writer in giving a history of Jesus, says that he was in truth and fact the loveliest character ever known in Palestine. He had the power of a charm in every one of his acts and sayings, with the great masses of the deople; and had it not been for his declarations or sayings, which came in conflict, as was thought, with the laws of Moses and characterized by the Jews as blasphemous, says that writer, he would have carried the world after him because of his loveliness. Crafts in that day would not suffer danger, any more than they will in this day. The simplicity of truth had no more respect and power before ostentatious superstition and error then than now. An idle priesthood would no more yield to practical virtue for the good of the world than a hungry dog would drop a bone that both he and others might feed upon better meat. Had Jesus been true to the doctrines of the Pharisees, and held to the partialities of the theology of his day, he would have been hailed and followed as the Messiah who had come in fulfilment of the prospects of Israel; but he struck a level that brought the proud world to an equality before God, and made all as one before the same father.

If any one would impeach the standard of Jesus as I have here presented him, let him say in what respect he would improve it. Let him imagine any possible condition he might be in wanting a friend, when Jesus would not befriend him. Let him feel himself about leaving this world and fitted for his departure, and see if he could be clad in more befitting robes than in the virtuous life of that great personage.

If rich we may despise his poverty; but what are our riches but empty bubbles, and his poverty the treasures of the spirit and of heaven?

And what is not to be overlooked is the demonstration of a materialization of the spiritual of his nature. This was manifested as a foresight to those present of the glory to come. "His face did shine as the sun, and his raiment was white as the light." How can the spiritual be more beautifully described? Such was the translation from the appearance of the material into the heavenly. There also appeared to the eyes of Peter, James and John the departed of centuries gone by, materialized into the visible and capable of talking to Jesus. Will this be denied by any Christian believer? Certainly by no consistent Spiritualist in my estimation.

Where, then, are we to find a more befitting standard of the great, the pure, the good and the religious, around which to rally as in the cause of a hopeful theology and prospect of the future to the honor of God and glory of humanity, than that of Jesus? Theories and speculations all vanish away as the mists of the morning, although they may for the moment present the charming prismatics of the bow of promise that spans the heavens on the bosom of the floating cloud, compared with the teachings and life of Jesus Christ. Let faith abide in him and his virtues be emulated; let all imitate his self-sacrifice, philanthropy and life; let us so frame our minds and so tune them to obedience to the ways of heaven, as to dispose us to call our enemies friends, and pray for even our murderers, and then will we have conformed to a religion that will reform the world and honor the God that made us.

Spiritualists should be first to advocate the life and teachings of Jesus and the last to find defects in his character. We may fancy we discover spots on the disk of the sun, yet it is none less the great luminary of heaven and of earth. As we seek for virtue the more and cherish error the less, we shall progress in the love and admiration of him who in prospect of the cross, said: "And I, if lifted up from earth, will draw all men after me;" that is, "as sure as I shall ascend into the spiritual, all shall follow me as the first to manifest that glorious truth." Let all have a standard of what they would believe of life and the future; and where will they find one of the grandeur and elevation of that of Jesus?

The confusion of the world is to be settled down and harmonized by the conviction and vision of the more substantial and real. Paul, whose philosophical view of things is but little seen, says truthfully, "God is not the author of confusion." The world, blind to natural philosophy, and of little reading, makes nature all confusion, when it is the sublime harmony of conflicts, and a thousand theories are based upon it when there is but one of substantial truth. The Bible is as little seen and understood in its real teachings as is nature; and both should be the better read and understood. There is to be an entire revolution in the understanding of the theology of things.

Another Answer to Dr. Peebles's Questions.

To the Editor of the Religio-Philosophical Journal:

In answer to the two questions put by Dr. J. M. Peebles in a late issue of your paper, viz.: "Did the divine innermost of man, the soul, as a conscious entity have a beginning?" and, "Is this human soul that aspires after immortality the result of an unconscious process, or the result of a conscious intelligent act?" I would say that these questions are treated of exhaustively, and answered most completely and fully in a work entitled, "The History of the Origin of All Things," given through the mediumship of one L. M. Arnold, of Poughkeepsie, N. Y., which by the way is, in itself, a most wonderful book. Although written over thirty years ago, it anticipates every question that has been put or could possibly be invented with reference to modern spiritual phenomena, science, or man and his relations as a spiritual and physical being.

As to the origin of man as a spiritual being, all speculations or theories invented by the mere earthy, intellectual faculties and perceptions, are vain. Whatever knowledge we are to gain while enveloped in this form of matter regarding this subject, must be given by revelation either through one's own soul or that of another; such a revelation has been given in the work previously mentioned, which bears within itself sufficient and satisfactory evidence of its truthfulness to all who are really seeking truth and sincerely wish to know it in its purity and simplicity, regardless of others or their own preconceived opinions and fancies.

This revelation states that the soul is a portion of God's substance, and as such has had co-existence with God from all eternity; but there came a time when God resolved to have individual souls exist, and acting upon this resolution, he caused to have separated from himself portions of his own substance, which portions, combined and incorporated with certain highly refined and extremely subtle spiritual elements and modified substances of the deific principle, forms the soul or innermost of man, which substance or highly refined spiritual elements sustain such unchangeable relations to the divine essence that the individuality and immortal existence of the combination, or soul, is secured. As a drop from the ocean contains within itself all of the elements and principles of the great whole from which it was taken, and as a drop is a miniature ocean, so does the soul of man contain within itself all the properties, elements and principles of the great fountain of being from which it was evolved. Man, therefore, is a miniature deity so far as relates to the soul, and a miniature universe so far as his body is concerned. Man's spirit, which is the man, while the body is merely its clothing, is an emanation of the Deity, or part of the Divine Spirit; and each soul has a spiritual and an individual existence a long time before it takes on the clothing of material being. It is first born into a spiritual realm before it is projected into matter, to which it comes for experience and education, and to more clearly establish an individual existence. To secure these ends the soul has to pass through forty-nine stages of being, or through seven spheres or combinations of created matter; each sphere containing seven circles. These are the many mansions in the Father's house, in which the soul has to sojourn and take its degrees in the ascending scale of circles up to a perfect unity with the fountain of its existence from whence it came, to the seventh circle of the seventh sphere of man's created existence.

Thus is given in substance, though not in words, a very brief, meager and dim outline of the essential teachings of this revelation with reference to the origin and purpose of man's existence. We will close this article by quoting in the exact words of the book the condition and state of man after having arrived at the seventh circle of the seventh sphere:

"What then remains of the independence of man's spirit, when the entire sacrifice of his will has been made, and his perfect unity with God secured? There is then his nature derived from God, and endowed with memory of its former independence, and of all its experience as an individual, through the whole course of its existence, from Paradise to the seventh circle of the seventh sphere. This furnishes the spirit with an individuality, and is a self-consciousness which it can never lose. It feels and knows, that it was itself, as a separate and free-willed being that performed these actions, thought those thoughts, and imagined, and wondered, and labored, in contests of will with God, till God became all in all. This memory or consciousness, it never loses. It is that which makes it itself, and but for that, it would be only a part of God, without any separate thought from God; or itself, as itself, would be God. The same God that they constituted a part of originally, and all the spirits united to the God from whom they proceeded, would be God. But as God is infinite, the separation of a part does not lessen his whole; and as God is in all, so are all in God. This part of our subject demands the very highest exercise of man's reason and inspiration to understand it, for it is the very extreme limit to which he can proceed in his idea or conception of infinity. I say, then, that God is all in all; that the spirits are of him, as they were of him before separation and placing in Paradise, except that they have added to their divine nature the consciousness or memory of all their thoughts, acts or imaginings, experienced or performed in that interval of eternity. They continue to live sons of God, with God one in power, one in glory, one in honor, one in love, one in will, one in action; but they are separate in knowledge of the past or memory of their separate existence. This they never lose, neither can they ever lose it without annihilation, which could only be an annihilation of their memory or knowledge of the past as separate beings. That annihilation would leave them united to God as if they had never been separated from him. Such an event is not in the order of God's wisdom.

"The seventh circle is so perfectly one with God that they know all that he knows; but they are separate and below God in that they cannot cause any thing but an execution of his will. God causes. God proceeds to know what will be. The highest spirits cannot do this. They only know what God knows; and God knows all that he has done and all he has resolved to do, and how and when it will be done; but he himself cannot be said to know an intention he has not formed, though he has, of course, power to form any intention not contrary to his nature. He cannot form such an intention, because he is himself and because he will not be led into inconsistency by any cause. He cannot destroy himself, and inconsistency would destroy him. Then what is contrary to God's nature is impossible in its nature. And though, therefore, some things may be said to be impossible to him, it is because such things are not only undesirable but destructive of all good."

This revelation purports to come from one who has ascended to the sphere which is here treated of. One thing is clearly evident from the foregoing revealments, and that is, "this human soul which aspires" is not "the result of an unconscious process," but an "intelligent act of the Divine Mind.

JOHN WHITWORTH.

Cleveland, Ohio.

A True Story of the Western Pacific.

(London Spectator.)

A very curious story this is, and, as Mr. Romilly pledges his word for its truth and gives all the circumstances, well worth notice. The scene was Rotumah, a little island between three and four hundred miles north of Fiji. The chiefs of Rotumah, finding the place ruined by incessant civil war, agreed to ask for annexation to England. Sir Arthur Gordon, Governor of Fiji, consented to forward their petition to England, and in the interval which must intervene before an answer could be received, to send a relative of his own, Mr. Arthur Gordon, to advise them. Mr. Gordon went, taking with him an Australian half-caste, Thomas Simpson by name, to act as interpreter; and Mr. Romilly went to Rotumah a few weeks afterward. The half-caste murdered a native, Kimueli by name, who seems to have been aware of a robbery which the man had committed. Mr. Romilly was called in to see the dying man—for he was not killed on the spot—and particularly noticed the way in which his head was bandaged. "A piece of coarse cloth was over the top of the head, and round it, to keep it in its place, were strips of banana-leaves. The whole was secured with cotton and strings of fibre." Thomas Simpson was tried for the murder, found guilty, and condemned to twenty-one years' imprisonment.

About six months afterward Mr. Romilly returned to Rotumah, which was by this time annexed, to act as Deputy Commissioner till a resident magistrate should be appointed. Throughout his stay, which circumstances prolonged beyond his expectation, he was in the habit of receiving daily visits from a certain native, Albert Alipati by name. These visits were, much to his surprise, suddenly suspended. Seeing the man, he asked him the reason. Albert's answer was, "Me 'fraid; dead man, he walks!" When asked: "What dead man?" he replied, "Kimueli." Mr. Romilly thought nothing of it. Such fears were universal. But evidence accumulated. The interpreter answered that Kimueli had certainly been seen; every one in the neighboring village had seen him. So Mr. Romilly determined to watch. This was his experience: "I certainly saw about a hundred yards off what appeared to be the ordinary figure of a native advancing. He had something tied round his head, as yet I could not see what.... A recollection of having seen that figure was forcing itself upon my mind more strongly every moment, and suddenly the exact scene when I had gone with Gordon to visit the murdered man, came back on my mind with great vividness. There was the same man in front of me, his face covered with blood, and a dirty cloth over his head kept in its place with banana leaves, which were secured with fibre and cotton-thread. There was the same man, and there was the bandage round his head, leaf for leaf, and tie for tie, identical with the picture already present in my mind. 'By Jove! it is Kimueli!' I said to Allardyce, in a whisper." They followed the figure to the edge of the bush. There, though it was bright moonlight, they lost all trace of him. Curiously enough, the day of the appearance was Christmas, the anniversary of the murder. It was never seen again. Kimueli, one might say, was satisfied, when he had been seen by the white chief.

Lake Sunapee Camp—A Lecturer's Notes.

To the Editor of the Religio-Philosophical Journal:

While on the staff of the *Two Worlds* last December, my thoughts wandered to the coming summer and its camps, and I then to be confined in a hot city office. The thought was an unpleasant one and I felt rebellious as I mused, but a voice from the unseen then said to me, "You shall be more at the camps the coming season than ever before?" I wondered how it could be, and during the next five weeks I often spoke of it to Mrs. Brown. Time is the great revealer and here I am inditing this letter from this pleasant camp at the close of my eighth week of camp life this summer. The prophecy of my spirit friend is fulfilled. Again I humbly and wonderingly ask, "How could they know the suspension of the paper and my rambling this summer among the camping friends?"

But September is too late for a camp in this section. The cool nights and the rainy days we have had, would make Eden seem unpleasant were it not for such congenial companions as we have had here. The location is a very fine one for a summer resort. The lake is nine miles long with many an island and deep bay with heavily wooded shores, and on these are several summer resorts and none fairer than the place selected for this camp. It is four miles from the railroad and is connected with the world by means of a little steamer that makes its regular trips between Newbury station and the camp.

The buildings are all excellent; the table bounteously furnished and the beds and rooms inviting. The accommodations for guests are equal to that of any camp and superior to most of them.

This week there have been a few occupying tents and a goodly number of boarders. Sunday there were good audiences to listen to Brother J. P. Greenleaf and myself. During the week, whenever there was fair weather, the people came in teams and the camp was lively. And there is every prospect that to-morrow will see a large crowd here and that during the rest of the camp there will be large attendances.

The management have done all they can to make it pleasant for all who may come, and to Geo. A. Fuller, President, is due the success of the meeting.

I was pleased to meet many from Lake Pleasant and Onset, as well as many friends from the Lake Champlain camp. Next year a series of excursions ought to be arranged between these New England camps, for they will be probably all in session together, some however commencing earlier than the rest.

I was pleased to make the acquaintance here of Horatio and William Eddy and am obliged to them for complimentary tickets to their séances. I have no doubt of the genuineness of the phenomena in Horatio's light séance, and believe in the genuineness of the manifestations in William's, but in the absence of any recognition of personal friends and the absence of any test conditions, the manifestations are of no scientific value to me. I hope in the future for other opportunities for investigation with him. Personally, I like the boys and from intimate relations with them, could discover no signs of any desire or attempt at deception.

Edgar W. Emerson, of Manchester, N. H., I was glad to meet again, for he is one of the most companionable of young men, and promises to have no superior, when a few years shall develop his powers as a platform test medium. He gives full names, dates and personal experiences in a most convincing manner. "I know he didn't get that from a tombstone," said an old man last Sunday, "for that man died when I was a boy, fifty years ago, and he never had any tombstone and I could not find his grave today."

Mr. Sargeant, of East Princeton, Mass., is an excellent medium for this same phase and gave some fine tests in the hall one evening.

Chas. H. Harding, a fine medium from Salem, was also doing good work on the ground, and my old Lake Pleasant chum of '80, Lucius Colburn, of Bennington, Vt., who has developed fast since then, was also giving successful séances.

Dr. Crocket, of Onset; Dr. Peirce, of East Putney, Vt.; Capt. Stone, of Greenfield, Mass.; and Dr. Pratt, of Bartonsville, Vt., all magnetic healers, are well sustaining the reputation of that method of treatment.

[I want to digress here to speak of a lady whom I should have mentioned in my Lake Champlain letter, Mrs. Gertrude B. Howard, of East Wallingford, Vt. She is a most excellent test medium, giving the full names with particulars of the life and death of the spirits who present themselves to her, and often giving a communication from them, and all in an easy, graceful manner. Owing to ill health she was able to give but few séances during her stay at camp. I heard her only one afternoon at the close of Dr. Storer's lecture. No society need fear to engage her or Mr. Emerson, if they wish tests given from the platform.]

I would like to mention, were it practicable, the many friends who have made this week here so pleasant, but as it would include all from President down to the boys who set up the pins in the ten pin alley, I must refrain. There reigned here, as in all our camps, that fraternal spirit that prophesies the millennium and shows me what the Spirit-world must be for happiness, when all shall be free to act as the spirit of love shall prompt. It is with a feeling of sadness that I say "Good-by" to Sunapee, for I go out again into the busy world where selfishness is superior to love, and this beautiful fraternity will live only as a sweet memory and a beautiful hope. May all the readers of the JOURNAL and you, Mr. Editor, enjoy a camp with us in '83.

H. H. BROWN.

Lake Sunapee Camp, N. H., Sep. 16, 1882.

No Deluge in the Cyclopedia—An Anecdote Mr. Collyer Brought Back from the Saratoga Convention.

(New York Sun.)

The Rev. Robert Collyer spoke for three-quarters of an hour in the Church of the Messiah on "The Saratoga Convention." It was the Unitarian Convention that he meant. He told an anecdote related by Dr. Carpenter, one of the delegates from England.

Dr. Carpenter said that many years ago a new encyclopedia was to be published in England. "The Deluge" was one of the topics to be described as a specialty, and it was assigned to an eminent scientific man. He treated the theme with all the freedom of modern science, and the revisers found his article so far out of the orthodox range of opinion that they feared to use it. Announcement was therefore made that a description of the deluge would be found under the heading "Noah," to be issued later on. The subject was then assigned to another writer. But he, too, was of scientific leanings, and his remarks on Noah and the deluge were too bold and free for the Committee on Revision, and were quietly discarded. A second announcement was made that the long-expected essays on the deluge and Noah would be embraced under a later heading, and measures were taken that the subject should be treated this time in a dull, orthodox and untrue, but eminently safe, manner. But the third essay was no more satisfactory than its predecessors; for the writer, despite all the instruction and caution he had received from the Revision Committee, insisted upon being original and new. Four attempts in all were thus made to have the theme written up from the committee's standpoint, but without success. Finally the encyclopedia came out without one word, from its first page to its last, about the deluge.

Dr. Collyer's listeners smiled as he repeated Dr. Carpenter's anecdote.

A Wonderful Cure.

To the Editor of the Religio-Philosophical Journal:

I desire to express through your paper my sincere thanks to Dr. S. J. Dickson for the inestimable service rendered by him to myself and family. Some six weeks since my right knee was thrown out of joint, which was set and attended by Dr. Marsh of Coshocton, Ohio, who is regarded as the most skillful physician and surgeon of that city. While the knee seemed to have been properly set it remained nearly useless, and being informed by Dr. Marsh that the chances were good for my remaining a cripple during the remainder of my life, I was inspired to come to Chicago to once more test the skill of Dr. Dickson, having a knowledge of the many wonderful cures performed by him while in our city two years ago.

After the first treatment I found myself so much relieved that I had no further need of support in walking, and now after three days' treatment, I am about to start for my home in Coshocton, Ohio, a well and happy man.

Two years ago while the Doctor was in our city, among the many wonderful cures performed by him, was that of my wife, who had been given up to die by many of our best physicians, she having among other diseases, consumption and a tumor. In a marvelously short space of time she was restored to perfect health, which she has enjoyed ever since.

I would add that in obedience to the Doctor's prediction, the tumor after having been reduced to the size of a man's hand, came away, and was examined by many.

J. E. ABONSHALT.

We have had opportunity for considerable personal knowledge of Dr. Dickson's practice and can cheerfully recommend him to the afflicted. His address will be found in his professional card in another column.

One of the questions raised at the last meeting of the American Association for the Advancement of Science has attracted less attention than it deserved—namely, the progress that has been recently made in microscopic objectives, and the value of such combinations as that of Prof. Abbey. The lens devised by Prof. Abbey combines with the glasses a drop of oil of same refracting register as the sections of a sphere themselves, placed between the object to be examined and the opening of the lens system. This device has proved remarkably successful in increasing the power of the microscope, but the question with the association was whether the new invention was likely to supersede the old and narrow-angle glasses for ordinary clinical and biological work. The conclusion arrived at was that such lenses were only valuable for special purposes and could not be used in the clinical and biological laboratory. The difficulty which renders any advance in the power of the microscopic objective of no comparative effect unless the advance is a very extraordinary one, has never been properly set forth to the average reader; and most intelligent people naturally suppose, when the invention of a new combination is announced which adds to the power of the instrument materially, that something of importance has been added to our means of optical analysis. In reality there is no practical difference in revealing power between 1,000 diameters and 5,000 diameters. The reason is this: the minutest forms of organic life yet discovered, the primary monads, are clearly developed and defined at the former power; to apply the latter increases their apparent magnitude but adds nothing to our knowledge of their structure. They are minute transparent spherules about one four-thousandth of a millimeter in diameter, with a dancing movement,—the simplest form under which living matter exists. Beyond them no discovery has yet been made which justifies the use of the high powers that have been so frequently described; and unless a lens shall be produced that will reveal objects one-millionth of a millimeter in diameter, it is not probable that invention in this direction can add materially to our stock of scientific information. This was the verdict arrived at by the New York Academy of Sciences when the celebrated Tolles objective whose power was as high as 7,500 diameters was exhibited before that body by Dr. Ephraim Cutter, and the American association has but confirmed the judgment of the smaller body, and of practical microscopic experts everywhere. A power of 180,000 diameters, if such a power were attainable, might possibly introduce direct optical analysis to the domain of molecular physics, and thus add something material to our sources of knowledge. But such a power is hopeless of attainment; besides no stand could be devised whose adjustments would be delicate enough to render it of practical use.—*New York Times.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

GUIDE US TO-DAY.

Guide us to-day, O loving Care
Shielding our dangerous way.
The white mist blends the sky o'erhead,
The gulf beside is deep and dread,
Our course a maze, our path a thread,
Guide us, Love's dearest care,
Guide us this day.

Guide us to-day, Spirit of Peace,
Making men's hearts obey.
Our naked breasts bleed at a wound,
Oppression bows us to the ground,
Our hearts faint at a cruel sound,
Kind, calm, consoling Peace,
Guide us this day.

Guide us, Love, Peace and Grace
Guide us, divinest Light!
Through all our work and care and woe,
Through all the dizzy joys we know,
Through that dark valley where we go,
Guide us, Love's dearest Light,
To-day, to-night.
—*Laura Sanford.*

A WORD OF CAUTION.

The season is at hand when young women from the country flock to the city to seek employment. Most of them are unskilled in any avocation, but, are, nevertheless, ready to try every thing. Surely, there must be snug places where the demands are small and the compensation large. These persons little know the disappointments which await them. They may count upon indifference, rebuffs, or worse, upon outrageous and insulting advances.

For skilled workers of any kind there are always places; even then the seeker may not be able to find them. But to those who can do a little of any thing, only passably well, we would most earnestly entreat them to become adepts in some department of industry, before entering the great throng of competitors who are compelled to crowd and scramble for every vacant place.

I know young women who are intelligent, refined—who read two or three languages, are musicians, and as delicate and lady-like as any who frequent what are called the higher walks of life, yet who are glad to get a dollar a day in close shop-rooms. They are engaged upon ties, or buttons, or embroidery or any of the fancy work which may be momentarily popular. They are obliged to work with the ignorant and coarse, to breathe bad air, to spend long, weary hours in cramped positions, and go to and from their homes at hours when standing-room is all they can expect in a badly ventilated crowd of rough men in the street cars.

If they have to pay for their board, how much is left? Nothing decent can be obtained for less than five dollars a week, and then there is car fare, washing and clothing. In many cases they do their laundry work at night, often renting a cheap room and boarding themselves. That means poorly cooked, insufficient food, overwork, wretchedness, despair.

In many cases the young woman has friends who give her shelter and food. Then she fares better, but poorly enough. The long hours, the bad air, the contact with the depraved, can not be described to those who know nothing of city life.

Young woman, get some kind of employment where you are known and sheltered, unless you have more than ordinary health, energy, capacity to read character and to avoid temptation, and, in addition, the means to support yourself during several months. This is a long list of possessions, but every item is indispensible. Could you see how many wrecks of womanhood creep about the streets at night, or stagger through slums and alleys, waifs thrown aside in mockery by that social life which is called—Heaven save the mark!—Christian civilization, you would shudderingly ask if Pagan heathenism could show any thing more terrible. And many of them were not reared amidst such scenes; they were innocent country girls. Some were nurtured delicately in pleasant homes, pure and beloved. They had social position, educational advantages, beauty, every thing in fact that young women now deem necessary for happiness.

WHY HAVE THEY FALLEN?

There are various reasons; in many cases the old, old story; they were the victims of passion—miscalled love—for true love does not ruin and desert its object. A large per cent. were driven reckless, through poverty and discouragement. They tried what so many will try this fall, to find employment, and failing, as these will fail, gradually drift downward until self-respect is destroyed. Some, spending their little hoard, run in debt, for room-rent and food, however cheap, count up, week by week, and finally becoming tired of the struggle, they sell themselves body and soul. They drift downward, for when a woman loses self-respect, she loses more than life itself. Hungry, cold, disheartened, the whole nature calling out for food and warmth, sometimes they are driven to the use of stimulants to fill the craving.

And then their sisters, untempted and untried, but differing not in nature, brush by them with looks of virtuous horror, while on Sunday at church they drop with jewelled hands their contribution into the box for the conversion of the heathen in India, where female children are exposed to die at birth.

How much worse is India than New York or Chicago, or any large city.

The writer of the extracts below has given a picture of what is occurring day by day, whenever greed and capital and unscrupulous power are on one side, and poor young women on the other. These constitute only a certain per cent., it is true, for there are employers, merchants or manfacturers, who are honest, true, good men. But the competition for places is large and there are a vast number of men who will scruple at nothing where women are concerned. And the girl, driven by necessity, must take whatever she can find to do.

It is a fact that in conversing with many shop-girls, clerks, sewing women and those engaged in manufacturing cloaks, ties, fancy articles, etc., I have never listened to the story of any who had several month's experience in the great city near at hand, but tales were told of menace, persuasion or temptation, all having in view the ruin of her virture.

In face of all this do we not need a regeneration of society, socially and morally? A regeneration which shall purify the very springs of life, and make of religion an active principle instead of a creed, a costly church, an elegant soothing, sensuous service one day in seven? A shrewd New Yorker, in view of these facts, has written the following:

"WORK FOR WOMEN.

"Women and girls who seek for work in this city are liable, not only to gross imposition but to coarse and unfeeling treatment merely on application. And not only to thi but to outrageous insult.

"It would be in this Christian city a fearful ordeal for any young lady of former wealth and position, now 'reduced in circumstances,' without friends or influence, to take her chances with the rest and seek employment.

"She might, in answer to an advertisement, go to an establishment where a certain species of braid work is taught. She would be first required to deposit a dollar as security for the material to be taken home. There are present as pupils some thirty women and girls. Some of these show evidence of 'having seen better days.' Their voices are low and soft, their manners modest, retiring and dignified.

"The 'boss' appears. He keeps his hat on, for these are *only* employes. When behind the counter he may have taken that hat off to these very women in past time, and he would do so again did they present themselves at the same counter to buy. Now they have nothing to sell but time, strength, nerve and a little coming skill in the manipulation of cloth, cord and a needle.

"The 'boss' cries out in the regular business tone and accent, 'Come now! You girls there, take those seats,' and he points to the seats—bare wooden benches before tables, like those used by tailors.

"The employes take their seats and receive their lessons from an assistant. Some learn with readiness; some do not. One poor girl is slow and awkward. The 'boss' inspects her work. He takes it up, throws it down petulently, and says: 'Oh, you'd better go home. You can't learn. No use wasting your time here.'

"Is this a crime? No. Is it so very bad? No. It is only what the girl who seeks to learn to earn a living honestly can expect. The 'boss' might have spoken to her less harshly. The blow might have been softened. She rises slowly to leave. Who knows how far she has travelled to come here? How much money is in her purse? What sort of home awaits her? What new rebuff and discouragement is this? How many she has thus far endured?

"Our young lady will return home after a stay of three hours, which is one and a half hours more than was necessary, for she will wait fifteen or twenty minutes sometimes for a bit of new material when wanted. The time and convenience of these employes are of no consideration, and if the 'boss' is gossiping with the fashionably dressed lady who has come in, the 'working people' must wait.

"She is given so many yards of braid and a certain amount of cloth. The braid is to be put on the cloth after the pattern of some leaf or flower. These will in time be sewed on ladies' dresses. If unused to the work she will be fully one hour in making a single pattern. For this she will receive five cents.

"A young woman whose worldly circumstances and condition approach the above imaginary case, and who is not unskilled with her needle, earned by a week's persevering labor of this kind of work $2.60. And the money is not received yet; for the firm only pays on certain dates, about two weeks apart.

"Any one can make a rough estimate how far $2.60 will go towards paying for rent, food and clothes."

A Strange Visitation.

What a German Lady Heard in a Roman House.

[London Spectator.]

In the summer of 1875 there was staying in Rome a M. Paul Hérisson, second secretary to the French Legation, a very fashionable young gentleman, and living in a very good style. At the end of May he was promoted to be first secretary of the French Legation at Athens, and had to leave Rome in consequence. I was at the time living in Rome, with a very handsome and very clever German lady, who had for me a sort of filial regard and kindly took upon herself all the trouble of my house arrangements. She happened to hear of M. Paul Hérisson's removal, and that his suite of rooms were to be disposed of, went to look at them, and, finding them very neat and in a capital position, took them at once.

Shortly before the middle of June when we went to the new house, not to be in the way of Mrs. G——, I left for Florence, whence I returned some days after, at about 6 in the morning. I had hardly entered my bedroom when, to my astonishment, seeing she never rose before 10 or 11 o'clock in the morning, Mrs. G——came in, looking pale and haggard, and, in a flurried manner, told me she was not going to stay another day in that house, as it was haunted. ("*Es spukt im hause,*" said she.) As it might be supposed, I was rather taken aback, and asked what had happened, when she told me that the night before, the first she had passed in the new house, at about 2 in the morning, she had hardly been in bed more than two hours, and had not been able yet to sleep a wink, when she heard the furniture in the room cracking most horribly, and then a loud groan, followed by others weaker and weaker, as if somebody had been expiring in the room; that after that she had fallen into a perspiration through terror, and not felt able to put her hands from under the bed cover to light a candle. (She was usually not at all easily frightened, and I had seen her, in other circumstances, showing more courage than most individuals of the stronger sex.) She added that as soon as she caught a glimpse of daylight she had got up and gone to the drawing room, and when the servant had told her of my arrival she had come to tell me that most decidedly she could not think of staying in that house any longer. I received her statement not in the best humor, and answered, rather gruffly, that if she suffered from bad dreams I could not help it; that the house was taken and paid for, and for the moment I felt tired and should be much obliged if she would allow me to take some rest. Later in the day, more than once she returned to the subject, repeating all the circumstances of the night's event, without the least variation in her former statement, and assuring me that it certainly was not a dream, as she had been then and during the whole night just as wide awake as at the moment she was speaking. The same day, after dinner, when I looked into the *Italie* of that evening (a French newspaper published in Rome), I found a few lines as follows: "We regret to state we have received to-day a telegram from Paris saying that last night at about 1 o'clock, M. Paul Hérisson committed suicide by blowing out his brains. It appears that M. P. Hérisson had been suffering lately from frequent attacks of nervous headache, that made his existence intolerable. M. Hérisson was well known in Roman society, having resided here some years as second secretary to the French Legation, and will be we have no doubt, very much regretted by his numerous friends." Now as between Paris and Rome there is a difference of forty-four minutes, there is an exact coincidence between the moment when M. Hérisson died and when Mrs. G—— heard the groans in her bedroom, which was the same apartment where M. Hérisson used to sleep when living in that house. I showed Mrs. G——the telegram in the *Italie*; it had the effect of making her considerably easier in mind, and further, by what train of reasoning I do not know, she gave up her intention of leaving the house. Never anything similar was heard in it again.

I may add that Mrs. G——was in perfect health at that time, had never before or afterward, been subject to hallucinations or anything of that sort, has since committed matrimony, and is now staying in Florence with her husband, ready, if requested, to confirm to the last word what I have narrated.

Partial List of Magazines for October.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece; Sweetheart's Lesson; The Hope Works; An Odd Family; A Suit of Homespun; Ghosts I Have Seen; The Wonderful Country of Good-Boy-Land; To-day; The Trojan War; A Little Boy's Nap in a Cannon; Picture; Short Stories from the Dictionary; Turkey-Tail Brooms; No Questions Asked; Captain Scampadoro; Picture; A Song without Words; Wild Flower Papers; Lost Among Savages; Picture; The Stimpcett's Sunrise Party; Happiness; Picture; Ralph's "Cub;" Johnny and Little Gray Hen; Tangles; Music; Little Biographies; Through a Microscope; Famous Trials; A Boy's Workshop; Anna Maria's Housekeeping; Health and Strength Papers; Ways to do Things; Runaway Pets; What to do about It; Wide Awake Postoffice. This number contains a dainty drawing designed as a Frontispiece for a fanciful story, entitled "The Hope Works," and many other excellent, short and interesting stories.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece, "When We were Boys;" The Famine Among the Gnomes; Radishville; A Realized Hope; A Picus and His Pets; A Sudden Shower; Learning to Ride; A Scholar; A Story of a very Naughty Girl; To the Author of Jabberwocky; "Oh, What are You at, Little Woman?" The Captain of the Orient Base-Ball Nine; The Queen's Repartee; Stories of Art and Artists; Little Guido's Complaint; An Old Cross-patch; The Sisters Three and the Kilmaree; The Riddle; A Surprise Party; The Way to Bakertown; Donald and Dorothy; What Can be Made with a Handkerchief; For Very Little Folk; Jack-in-the-Pulpit; The Letter-box; The Agassiz Association; The Riddle-box. This number shows no decrease in the excellence that has made the previous issues so valuable, and the new volume will open with the brightest prospects.

THE ECLECTIC. (E. R. Pelton, New York.) Contents: Some Impressions of the United States; Reminiscence of a March; Ladies in Iceland; A Turning Point in the History of Co-operation; Personal Recollections about Garibaldi; The Salvation Army; The Bairns a' at Rest; The History of Kissing; Letters from Constantinople; The "Lady Maud;" Frederick Chopin; An American View of Ireland; Death and Life; Literature and Science; A San Carlo Superstition; Disease Germs; Deserted; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Clara Barton; The World's Future; Studies in Comparative Phrenology; Sir Isaac Newton; National Reverence; Alexandria; Mrs. Bowman's Neuralgia; Beautiful Homes; The Pollution and Purification of our Rivers and Harbors; Occupation and Longevity; A Physician's Experience in Smoking; Kitchen Leaflets; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal, etc.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: St. Louis to Omaha; Arthur Banning's Hut; September; What the Kettle Sang to the Elder; Kalalie; Fashions for September; Timely Topics; An Americanism; Mexico and the Mexicans; The Creed of Patience; The Divorce Question; Wrecked Romances; Editorial Miscellany, etc.

THE SANITARIAN. (Office 537 Broadway, Quincy, Ills.) Contents: Meat as an Article of Diet; The Dress Question; Hydroleine for Consumption; Hygienic Inconsistency; Health the Supreme Law; Report of Cases; The Home and Art Parlor; Talks; Editorial Department; Letter Box.

THE SEASON. (Office 31 Beekman Street, New York City.) An Illustrated Fashion Magazine containing the newest Paris Fashions and elegant designs in Fancy-work, Needlework, Embroidery, Crochet, etc.

Useful in the Family.

We usually leave it to the doctors to recommend medicines, but Parker's Ginger Tonic has been so useful in our family in relieving sickness and suffering that we cannot say too much in its praise.—*Salem Argus.* See adv.

The printing of the British Museum catalogue will require nearly five hundred volumes. The cost of issuing the work is so great that the process is slow. At the present rate it will be forty years before the catalogue is done, and then it will be necessary to start afresh. About fifty manuscript volumes are now annually to be reduced to print. Twice or three times that number ought to be finished each year, if the present generation is to reap the benefit of the undertaking

Dr. Pierce's "Pleasant Purgative Pellets" are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. No cheap wooden or pasteboard boxes. By druggists.

According to the latest statistics the total population of the globe is 1,433,887,500, distributed as follows: Europe 327,743,400; Asia, 795,591,000; Africa, 205,823,200; America, 100,415,400; Australia and Polynesia, 4,232,000; Polar regions, 82,500.

A Loss Prevented.

Many lose their beauty from the hair falling or fading. Parker's Hair Balsam supplies necessary nourishment, prevents falling and grayness and is an elegant dressing.

Peter Cooper was born in New York City, Feb 1st, 1791. At that time the city contained only 27,000 inhabitants.

*Women that have been pronounced incurable by the best physicians have been completely cured by Lydia E. Pinkham's Vegetable Compound.

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents, or fifteen months for $2.50.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 7, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Is it Easy to Reach Heaven?

Our readers will remember an editorial headed, "An Easy Way of Getting to Heaven," published in the RELIGIO-PHILOSOPHICAL JOURNAL of Aug. 5th, and based on an extract from the funeral sermon delivered over the body of Charles Stiles, who was murdered by his Italian paramour. This article seems to have profoundly stirred the soul, or what does duty for it, of the minister whose utterances we criticised, and he sends us this gentle, loving remonstrance:

MR. EDITOR,—It is a little laughable to be brought to philosophical account by a firm believer in silly ghost stories, and stunning hobgoblin yarns, as I am in your "Mother Goose" paper of the 5th.

I said in a few words of prelude to my sermon what every man but a believer in "ghosts" admits, that a new, reformatory and eternal affection may be born in a moment, and especially under the excitement of a lucid but dying hour! Now such a new affection may be eternally persisted in to the salvation of the personal character experiencing it. But such reasoning of real philosophy is too profound for a brain freighted with ghosts and delighting in the nonsensical vagaries of Spiritualism.

J. WILLIAMSON.

Chicago, Ill.

If none but Spiritualists read the JOURNAL we might be content to publish the above sweet sample of sacred scorn without comment, knowing all could perceive the ignorance and impudence it displays, and supply the answer; but, as many good Christians delight in reading our paper, and as we are set for the defence of the truth, we have concluded to take Solomon's advice (Prov. 26:5). So we will waste some time and space on an unworthy thing, just for truth's sake.

"Upon what meat doth this our Cæsar feed
That he hath grown so great?"

What are his acquirements, what his dignity of station, what his profundity of knowledge warranting him in dismissing Spiritualism with a sneer? What patient investigation, such as sternest scientists have delighted to give? What careful sifting of evidence, such as eminent jurists thought the subject demanded? What searching for facts, such as millions can testify to? What of all this has the sacred sneerer done, to warrant his seeming contempt? (much like that of the school boy who denounces algebraic signs as nonsense simply because he does not know how to use them). Frankly, we do not know and are very sure he does not either, for a knowledge sought by kings and presidents, proclaimed by scientists and judges, welcomed by the most intelligent, cultured classes in every city of the globe, must surely be above the scorn of one who fills so small a space in the world's eye, if, indeed, the world know him at all. A little, a very little, study of contemporary history, of modern criticism of the Bible, as illustrated by modern research, would have made it impossible for the Rev. Mr. Williamson even to *pretend* scorn, though he might feel hate and "think damn," if he did not say it.

Spiritualism rests on evidences clearer, larger, more complete than can be found for anything else our courteous friend believes. The "silly stories and stunning hobgoblins" are all attested by hosts of living witnesses; they do not rest on records written half a century after the things happened, records whose authenticity is much disputed, whose translation is more than doubtful. We wonder if the reverend reviler would call the Bible a "Mother Goose" book, because it is filled from beginning to end, by what infidels, who strike hands with him in this matter, call "silly ghost stories?" or, what, perhaps, he would think more horrible still, if he would venture to impeach the sanity of the Wesleys because they had spiritual manifestations and even published them. If Spiritualism is folly, then the Bible is false. The very foundation of all he holds sacred rests upon a dream. (See Matt. 1: 18-20.) We have more solid ground for our teachings.

Defending the cause we love, we have let the real subject of our answer remain in the background. As to this, that the murdered man alluded to in the first article would finally reach heaven, whether he turned his eye toward Jesus or not, we have never doubted; but that a soul all steeped in sin, with a spiritual body moulded in accordance with such a spirit, able to respond to no other influence—that such a man should instantaneously be fitted for heaven is an absurdity in terms. As well say that an infant can instantaneously grasp the thought of the strongest intellect. It may grow to this in time, as Stiles not only may, but surely will progress toward heaven, through pain, isolation, gloom, terror; through a hell whose intensity of suffering we can not venture to describe. He and all others must "work out their own salvation." (Phil. 2:12.) "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap," wrote Paul—for once in harmony with the plain, invariable teaching of the Master.

But an "affection may be born in a moment," etc. Yes, positive priest, it may, and die as soon. How many times have you seen it? How many converts in your church endure the six months' probation? But after all, you only guessed. "It *may be* born in a moment—it *may be* eternally persistent," etc. To your guesses we answer: The doctrine of instantaneous salvation, the "real philosophy, too profound for a brain freighted with ghosts," as this modest minister terms his crude guesses, is a false doctrine, judged by his own standard of truth, the Bible. We know all about the dying thief, so much extolled in the sick chamber, so much disparaged in the pulpit, except in a funeral sermon. All the force of the teaching is in the punctuation, which was not in the original, is surely not divine whatever else it may be. If Jesus said, "Verily, I say unto you this day, thou shalt be with me in Paradise," he taught the doctrine all Spiritualists hold, not because he taught it, but because it is in harmony with all we can discover of the nature and working of God in the whole universe, a record undoubtable, impossible of mistranslation.

We can find no warrant in Scripture for instantaneous salvation. An incident often quoted, that of Moses lifting up the brazen serpent, so that whoso looked upon it might be healed, though bitten by the fiery flying serpent, is no parallel at all. Moses used one of the symbols of Egyptian paganism to arouse faith, and one the people were accustomed to honor. It is conceivable that if the bite caused loss of vital power, partial paralysis, whatever aroused faith might cure that weakness (in our day we do it with whiskey in case of snake bites) and they would *begin* to grow strong again. This is one of our guesses—we have too many of the problems of to-day to deal with, to spend much time on those of so long ago.

So a spasm of faith in the dying hour, a "looking to Jesus," might bring a degree of comfort, of hope, but would be a delusive comfort, a false hope—fleeting as so many of the conversions attending a Methodist revival. If the so-called Christian Church were really Christ's church, rather than Paul's, we should have less of faith and more of works; less of believing and more of doing; less of looking to Jesus, except as a model to be imitated, and more of doing as Jesus did. Study the signs of a true church Jesus gave all through his short life, at his death or ascension, and then sneer if you can at the only church which teaches as he taught, does as he did, has the same evidence of truth of its mission that Jesus appealed to (see Mark 16: 14-20; Matthew 11:1-5). All our Reverend critic has to say, however, rests upon the idea of a vicarious atonement effected by Christ; if that is false, his theory falls with it. We do not know (wonder if he does?), which one of the theories of atonement he holds (there are said by statisticians to be about 20 of them), so we cannot hope to convert him from his pet weakness, but to make our position plain, we hesitate not to declare that any and every plan of vicarious atonement is false; nay, impossible, unjust, unphilosophic, irreligious—not to be found in the teachings of Jesus, and only supposed to be hinted at in sacrifices of the Old Testament, because they have been stretched to fit a foregone conclusion, misunderstood and misrepresented.

We have given the letter more attention than it deserves; the subjects evolved, less. In closing we would suggest to our mocking mentor, a little meditation upon Prov. 26:12. It may serve to show him that even if Spiritualists were such fools as he imagines, their condition is more hopeful than his.

Our office has been thronged with visitors from morning until night for the past two weeks. Although the hotel facilities of Chicago are immense, yet it is with difficulty that visitors can find accommodations. Halls and parlors are nightly filled with cots, and more hotels are urgently demanded. The Inter-State Exposition is attracting thousands, but the usual fall traffic fills the city to overflowing and each year brings increasing numbers.

The Philosophical Society opens its fall and winter session on Saturday evening, the 14th. Prof. V. B. Denslow, President, gives the opening address; the following Saturday evening, George Jacob Holyoke will lecture. The programme for the season promises to be one of unusual merit.

J. Frank Baxter in Chicago.

Last Sunday the commodious and beautiful hall occupied by the Second Society of Spiritualists, was well filled in the morning, and crowded in the evening, to hear Mr. Baxter's opening lectures. Although this is his first visit to the city, his name and fame are familiar to Spiritualists and great anticipations and much interest have been exhibited ever since the JOURNAL announced, some months since, his engagement for this month.

The lecturer was cordially received and in his lectures fully met the expectations of the Management and audience. During the exercise of his mediumship at the close of the lecture, several names and descriptions of spirits were recognized, but owing to the heat and lateness of the hour, the séance was not as successful as usual or as those yet to be given probably will be. It is of great importance to all concerned that the audience shall be seated so that the service may begin promptly at the advertised hour. Mr. Baxter's engagement is limited to the Sundays of this month and it will be some time before he will be able to come West again, hence all should avail themselves of the opportunity to hear him now. Let each one interested bring those friends known to be desirous of further light on Spiritualism. Mr. Baxter is a forcible, logical, cultured speaker and discusses subjects with which every investigator should be made familiar.

PROGRAMME OF EXERCISES FOR SUNDAY, OCTOBER 8, 1882.

10:45 A. M. (sharp)—1. Song: "Angel hands shall ever guide thee." 2. Poem: "The noblest man." 3. Song: "Give me a man of honest heart." 4. Lecture: "Spiritualism, a Reality (embodying somewhat of the speaker's experiences). 5. Song: "Something sweet to think of."

7:30 P. M. (promptly)—1. Song: "The old musician and his harp." 2. Poem: "The rainbow bridge." 3. Song: "Only waiting." 4. Lecture: "Spiritualism: Its Dawn of Triumph." 5. Song: "When the mists are cleared away." 6. An exercise of mediumship, *if possible*. 7. Song: "The footsteps of angels."

Martine's Hall is 55 South Ada Street, between Madison and Washington Streets. Care should be taken not to confound it with another place improperly advertised under the same name.

Lourdes.

The Paris correspondent of the Glasgow *Herald*, under date of August 10th, gives a description of the remarkable cure at Lourdes of a woman afflicted with paralysis. "A lady, named Blundel, of good family, and sister to the ex-Chief Engineer of the Suez Canal, had been suffering with paralysis since the year 1876. Finding there was nothing more to be hoped for from the doctors, who pronounced her case incurable, she determined in 1879 to make a pilgrimage to Lourdes, and try what faith and the waters of the sacred Grotto combined could do for her. She was conveyed thither accordingly, was plunged into the healing pool twice or thrice, praying fervently all the time, but without any miracle being performed on her behalf. Three years passed by, her condition becoming gradually worse. Latterly a conviction took hold of her mind that another visit to Lourdes would prove happier than the first one. Therefore, accompanied by her brother and several relations, she once more undertook the journey. She was carefully carried down to the sacred pool, where numbers of persons were assembled, whose hearts were moved to pity by the sight of her utter helplessness. She was placed in the healing waters, and remained immersed while she repeated certain prayers and invocations to our Lady. Suddenly she felt (so she says) an indescribable sensation as if an electric fluid were flowing through her veins from the crown of her head to the soles of her feet. Immediately she recognized with awe that a 'miracle' had been wrought, and, exclaiming, 'I am cured! I am cured!' came out of the pool unaided." The probability is that a healing medium was present through whose instrumentality the cure was accomplished. Her complete restoration to health was not the result of any thing miraculous, but was accomplished simply through the operation of natural laws.

Sunday in Connecticut.

It appears from the *Providence Journal* that Judge Studley, of New Haven, Conn., has construed the statute against labor on Sunday in a way which leaves the question of violation, so far as it relates to Sunday excursions, one of fact not easily to be decided. The managers of a Sunday excursion having been arrested, the Judge discharged them on the ground that "some things may be necessary and merciful in a crowded city which would be neither in a farming district." The question to be decided in each case would seem to be, therefore, whether the excursion opportunity was necessary or merciful in relation to any sufficient number of persons who were in a position to avail themselves of it, not whether it was a work of necessity or charity to each individual excursionist. What, then, is necessary or charitable to the denizens of a crowded city? Judge Studley pretty evidently not only considered the question in view of the changed condition of the population, but with reference to the ideas now prevalent in regard to the use of Sunday, as distinguished from the doctrines entertained when the statute was first enacted.

Bible Criticisms.

Leonard B. Field, of Dansville, N. Y., has done well in presenting to the world a pamphlet of 24 pages, containing lucid criticisms on the Bible, and which can not fail to be read with deep interest. It appears from the facts that he presents that on becoming awakened to the fact that disembodied human spirits can and do freely communicate with mortals whenever conditions are favorable, through witnessing the phenomena of direct, independent slate-writing and clairvoyance in the year 1877, and subsequently that of form materialization also, he succeeded in breaking loose from the night-mare of blind faith or rather of blind credulity and freely consulted his reason touching the soundness of the above stated Christian doctrine, failing to find any proof thereof, after diligent search for it, and while as a whole it is absurd, one part of it may indeed prove useful, when nothing short of the fear of eternal hell-fire can restrain from evil.

Mr. Field freely criticises the Bible idea of God and his nature in a unique manner. The points that he otherwise discusses can not fail to attract attention.

An Aged Man passed to Spirit Life.

Sept. 24th, Justin Healey passed to spirit life at Earlville, Iowa. He was 86 years of age, and for a long time had been a devoted Spiritualist. He was very poor, and for many years the JOURNAL had been sent to him free. He enjoyed its perusal very much. He has now fully realized what is truthfully set forth in the following, as presented by the *New Church Independent:*

"To die, therefore, is to come to life amid scenes, strangely like, yet indescribably superior to things with which we are familiar here. They are a thousand-fold more real, and living, and efficient. They are not near, or far in space; for they are within this world as we are within our bodies. The only condition of our entrance into this world is the opening of our spiritual senses; and this takes place fully and forever at death. Our departed have not gone away from us; they have gone only where our flesh-conditioned eyes do not see them. We are already in their world as to our spirits, although we do not see it. When death uncovers us of this body, which hides our outlook to this world, we shall realize a spiritual body whose senses tell us of a real spiritual world; without any journey or any dark river to cross."

Mr. Healy, though poor while here, will undoubtedly find himself far more wealthy in spiritual gifts in his new home, than many he will meet there who were regarded as wealthy on earth.

A Religious Somnambulist.

It appears from an exchange that there resides a religious somnambulist (a young man) in the vicinity of Wichita, Kansas. One night his parents were aroused by singular noises on the roof, and knowing their son's habits of cutting capers in his sleep, they ran out to the yard and looked up. There sat the young man upon the chimney-top, clad in that garment which immemorial usage has consecrated to the purposes of slumber. Presently he arose to his feet, and addressing an imaginary audience, gave out the hymn, "All hail the power of Jesus' name," which he forthwith proceeded to sing through from beginning to end to the sonorous tune of "Coronation." He then selected a text from I John, v. 25, preached a vigorous discourse fifteen minutes long, and slid down the lightning rod into a tub of water which his father had hurriedly placed where it would do the most good. The shock aroused him and he was escorted to his bed.

The concert season in Chicago was begun last week by the Litta Company under the management of Slayton's Lyceum Bureau. Although the city was billed for numerous attractions at the various theatres and halls as well as the Exposition, "standing room only" was placarded in the vestibule of Central Music Hall before the concert opened. Litta has always been a favorite here and her first appearance of the season was enthusiastically greeted. Mr. Blumenburg, the violincellist, quickly played into the good graces of his hearers. Miss Beere pleased some and disappointed others. While from a strictly artistic and technical view the concert was not without serious faults, yet the fact that the large and discriminating audience was well pleased and went home feeling that Mr. Slayton had furnished a most enjoyable evening's entertainment, tells the story. Mr. Henry L. Slayton is said to be one of the best managers in the country; careful, conscientious and painstaking, he always keeps faith with the public and we heartily congratulate him on the successful opening of his fall and winter season.

A Conference and Medium's Meeting under the auspices of the Second Society, will be held every Sunday afternoon in Martine's Hall, 55 South Ada Street. It will open promptly at 2:30 o'clock and close when the clock strikes four. The meeting last Sunday was the first, and was very profitable and satisfactory to those present. The first half hour is given up to five minute speeches; the last hour to mediums. These meetings can be made most interesting and enjoyable. Let all attend who can.

Mr. D. H. Hale, of this city, widely known in America and Europe as a capitalist and manager of large business interests, and also well known as a zealous Spiritualist, has been suffering for some weeks from prostration caused by overtaxing his power. He is we are happy to say recovering, and will no doubt soon be fully restored to his accustomed splendid health.

Bible Revision.

At a meeting of the American Bible Revision Society, or that branch of the society known as the Old Testament Company, held at the Bible House, New York, Sept. 29th, the work of revision, it was reported, had progressed to Psalms, which had already been revised four times—twice in this country and twice in England. The Songs of Solomon will come next, followed by Ecclesiastes, which will nearly complete the work, and will take about a year to accomplish. Thus the work of revision goes on, and when fully perfected in the far distant future, but little will be left of the Bible of to-day.

The *Medium and Daybreak* says: "We are glad to see the spirits beginning to orate on the laws of mediumship. We have on other occasions observed that subjects which become 'burning questions' are taken up by trance speakers. All this shows that these speakers are greatly under the mundane thought-sphere. Very seldom, indeed, do we find striking, advanced ideas, promulgated in this manner. The reason is, that the normal medium, the man of genius, is a higher form of spirit manifestation. We know several seers who can do much better in the normal state than in trance."

The *Christian Union* speaks as follows of Miss Emma Abbott: "Emma Abbott confesses to Wall Street speculation. She says she has had such uniformly good luck that on 'Change she goes by the name of 'The Mascotte.' Isn't it Miss Abbott who won't sing in certain operas because of indelicate situations? and yet she gambles. Truly she possesses a rare discrimination."

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Dr. J. P. Foltz and wife of Mendota, Ill., spent last Sunday in Chicago.

Mr. Edward Robbins and wife of Australia, are spending a few days in the city.

Dr. Henry Slade is now temporarily located at the Metropolitan Hotel, Boston.

Mrs. L. Hopkins a medium from Boston is in Chicago with the intention of locating.

Dr. J. A. Marvin, the Magnetic Healer, is now at Ludington, Mich., doing a good work.

Mr. and Mrs. John S. Chase, of New York City, have been making a brief stay in Chicago and vicinity.

A. B. French delighted the good people of Plainwell, Mich., last Sunday, with one of his soul-stirring lectures.

Mr. E. A. Bangs, of Chatsworth, remained in the city over Sunday to hear Mr. Baxter. Mr. Bangs is the mainstay of the cause in his town.

Charles A. Andrus, whose eloquence nearly every liberal thinker of Michigan is familiar with, gave us a call last week accompanied by Mrs. Andrus.

Dr. J. H. Kimball, clairvoyant, and magnetic healer lately from Boston, is looking about Chicago for the purpose of settling and practicing his profession.

Deacon D. M. Cole will lecture for the Brooklyn (N. Y.) Spiritual Fraternity Friday evening, Oct. 6th. Subject: "The Evidences of Immortality."

Mrs. Milton Rathbun will lecture for the Brooklyn (N. Y.) Fraternity at the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, Friday, Oct. 13th, at 7:30 P. M.

Mrs. Ophelia T. Shepard held a very enjoyable reception last Monday evening at the hospitable home of Mr. and Mrs. J. H. Harmount, 23 Bishop Court. Mrs. Shepard is now residing at 427 West Madison Street.

Mr. Jonathan Watson, formerly of Titusville, Pa., and now of California, spent last week in the city. His wife, Mrs. E. L. Watson, is one of the most beloved and widely known exponents of Spiritualism.

Mrs D. E. Markham of New York City, a member of the Harmonial Association, and a student in the U. S. Medical College is a duly authorized subscription agent for the JOURNAL. Mrs. Markham is also agent for the sale of A. J. Davis's works.

Under the date of Sept. 25th, Geo. Knowles writes to us, saying: "The Solomon Valley Camp Meeting is progressing finely. Much enthusiasm is manifested and great interest is felt by outsiders. Some good tests have been given and acknowledged."

Dr. Townsend, the mesmerist, began a course of lectures and experiments at Hershey Music Hall, on Madison Street, between Dearborn and State, on Wednesday evening of this week. He will probably continue his work in this city for some time.

Mr. Geo. B. and Mrs. Emma A. Nichols, returned from their long vacation in Vermont last week. Mrs. Nichols is greatly recuperated, and her host of friends will be glad to once more have the privilege of witnessing her fine spiritual gifts.

Mr. J. H. Tompkins, the efficient President of the Spiritualist Society at Grand Rapids, Mich., has been in town for some days. Mr. T. has several schemes in contemplation for the general good of the cause and its public workers of which we hope to be able to speak more definitely in the near future.

The Chicago Progressive Spiritualist Society has begun the lecture season with regular Sunday evening meetings at 994 Milwaukee Avenue. Mr. Carlton, the energetic manager, has enlisted the co-operation of a number of talented speakers in the city who have volunteered to help him on in his missionary work.

Mrs. Shepard-Lillie, the popular lecturer accompanied by her husband Mr. T. J. Lillie spent several days very pleasantly last week in the city, on their way to Dakota. Mrs. Lillie spoke last Sunday at Lena, Ill., and will fill engagements in the Northwest during the month. She will return to Chicago and lecture for the Second Society during November.

Mr. Duclos, a medium from Oregon who some two years ago delivered parlor lectures in this city, subject: "The Celestial Laws," is again in town and has inaugurated a series of inspirational lectures at the residence of Mrs. S. E. Bromwell, 671 West Lake St. A lecture is given each Sunday, Tuesday and Friday evenings. No admission fee.

The trustworthy mediums of this city are having more calls upon their time than they can well attend to. There is plenty of room here for a number more well developed test mediums, to meet the public demand. Those only partially developed should not come; all such should first seek to perfect their mediumship before offering their services to the general public.

Capt. H. H. Brown spoke at South Duxbury, Vt., Sept. 17th; at the State Convention, Vt., the 22nd, 23d and 24th; at Waitsfield, Vt., Oct. 1st. He will be at Lebanon, N. H., Oct. 8th; at Morrisville, Vt., Oct. 15th and 22nd (address Cady's Mills, Vt.); at Duxbury, Vt., Oct. 29th, (address care of R. Child, Moretown, Vt.). He has several week day engagements in the vicinity of these places and will make a few others. Address as above or to 369 Bridge St., Brooklyn, N. Y.

W. J. Colville will deliver two inspirational lectures on Sunday next, October 8th, at the Spiritual Temple (north-west corner of Indiana Avenue and 25th Street), on the following question: "Do the ethics of Jesus satisfy the demands of the present age?" Services will commence at 10:45 A. M. and at 7:30 P. M. Everybody welcome. Voluntary collection taken to defray expenses. On Sunday last the meetings were well attended, especially in the evening. The services were much enjoyed by those present. Mr. Colville desires engagements anywhere within reasonable distance of Chicago for week evening lectures. Address him at 23 Bishop Court.

Prominent citizens of Waltham, Mass., who reside or do business in the neighborhood of the Methodist church are considerably exercised over the tumult created by a series of revival meetings which are in progress there. A petition has been started and is already signed by many of the parties interested complaining to the selectmen that the meetings constitute a nuisance, and ever praying for its abatement.

James Manze Bright, a law student has been adjudged insane by Judge Lockter, of the Probate Court at Atchison, Kan., and taken to the State Asylum at Topeka for treatment of his malady, brought on by attending a big revival now in progress. It takes a violent form, with homicidal and suicidal tendency. It is found to be necessary to shackle him to avoid violent attacks on himself and attendants. There is but little hope of his recovery.

The Postmaster has received the following startling announcement, which was sent from Albany, Ill.: "Saturday, Oct. 7, 1882, exactly at 9 o'clock A. M., the comet will run into the sun, and darkness will invade the earth for seventy-two hours, the length of time Christ was a prey to death, and the world will be ingulfed by an earthquake.—The Lord's Prophet, J. A. WALTERS."

Dr. Werner Siemans has been examining the production of electricity under very peculiar conditions. In a Berlin brewery electricity was developed to such an extent as to alarm the workmen and impress them with an idea of demoniacal agency, a continuous stream of sparks being produced from malt when passing through the shoot from the malting floor. Dr. W. Siemens discovered that this was due to the insulation produced by an asphalt floor, which rendered the malting room a large Leyden jar, and he thus destroyed the superstitious notions that demons were producing the phenomena observed.

Oahspe.

We have received a voluminous work bearing the following title:

"Oahspe, a new Bible in the words of Jehovih and his angel Ambassadors. A sacred history of the dominions of the higher and lower heavens of the earth for the past 24,000 years, together with a synopsis of the cosmogony of the Universe; the creation of the planets; the creation of man; the unseen worlds; the labor and glory of Gods and Goddesses in the etherean heavens, with the new commandments of Jehovih to man of the present day; with revelations from the second resurrection, formed in words in the thirty-third year of the Kosmon era. Oahspe publishing house, New York and London. 1882, Anno Kosmon 34.

The title fully indicates the character of the work. Its aim, no doubt, is to displace the old Bible. Whether it will be able to accomplish that, time alone can tell. The author well says:

"If a book were to fall down from the sky with Jehovih's signature to it, man would not accept the book on that account."

Simply as a curiosity the work will command attention, and each one must discover its positive merits for himself. It contains over 900 pages (quarto, large size,) is very neatly bound and printed, and is furnished "at the low price of $7.50," as the author says, "so as to come within the reach of all." It can only be forwarded by express, being too large for the mails. It is furnished wholesale and retail at 151 West 29th St., New York, by the Oahspe Publishing Association, and also by the Religio-Philosophical Publishing House, Chicago.

Current Items.

Mr. Moody, the evangelist, has been invited to go to Asia Minor as a missionary.

Bishop Borgess of Michigan, has issued a pastoral forbidding the marrying of Catholics and Protestants under pain of excommunication.

Fortress Monroe, the largest of single fortifications, is considered one of the finest military works in the world. It has already cost over $3,000,000.

The Rev. W. L. Phillips, a Methodist clergyman, was mortally wounded in Shiloh, O., last week, in an attempt by the citizens to enforce the Sunday law.

The Presbytery of Allegheny, by a vote of eleven to fifteen, refused to permit the Rev. John Kerr to travel on Sunday to Natrona by rail to minister to a weak congregation, after holding service at Allegheny.

The largest library in the world is the Bibliotheque National in Paris, founded by Louis XIV. It contains 1,400,000 volumes, 300,000 pamphlets, 175,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals.

The Cincinnati *Gazette* doesn't like the idea of saying that this and that great criminal was a Sunday school teacher, or at the head of a Bible class. The *Gazette* probably thinks we ought to lie about it, and clear the Sunday schools for the sake of religion.

The great bell at the foot of the Kremlin in Moscow is nearly 68 feet in circumference and more than 21 feet high. Its weight is computed to be 443,772 pounds. The bell has never been hung and was probably cast on the spot where it now stands.

One of the hardest woods known is the desert iron-wood tree, which grows in the dry washes in Arizona. Its specific gravity is nearly the same as that of lignum vitæ, and its black heart is so hard when seasoned, that it will turn the edge of an ax, and can scarcely be cut with a well tempered saw.

The *Advance* publishes the following card: "We are informed that the Rev. Fred. H. Sanderson, a Methodist minister in Canada, left Canada in sad disgrace a few weeks ago, and has come over to this side with the hope and intention of securing a Congregational pastorate. Our churches should be on their guard against him."

Up to last February Mexico had no banks. Then a concession was given to French bankers with a capital of $20,000,000. The Government gave them the privilege of issuing bills to the amount of $60,000,000, and promised to give the bank the business of the government offices. In return the bank gives the government credit for $10,000,000.

It was the custom of a Troy minister to preach just forty-five minutes by the watch, which he placed on the pulpit in front of him, and not one of the boys forced to go to church, not the man who went just to keep up appearances, but one of the deacons is believed to be the man who got hold of that watch and had it fixed so that it would indicate a run of forty-five minutes in about fifteen.

The United States census of 1880 will cost $5,000,000. It was begun in 1879 and will not be finished until some time in 1883. The English census cost $142,000, and the work was begun and completed within twenty-four hours. Printed lists were left one night at every house in the kingdom to be filled in by the residents, and gathered up the next night. —*Northwestern Christian Advocate.*

Meissonier's town house in Paris is a building of curious and almost cloister-like appearance. Little gothic towers rise from out its steep slate roof. The entrance is through an arched gateway, flanked by elaborate Corinthian columns. Tall, narrow windows of Flemish glass in leaden frames are deeply set in the stone walls. The door is a massive affair of oak, thickly covered with silver-plated iron work. Already the building has cost £200,000, and it is far from being finished.

When Dr. Harkness told the San Francisco Academy of Sciences, some time ago, that the famous foot prints uncovered in the prison quarry near Carson, Nev., might have been made by primeval man, and need not necessarily be attributed to ponderous prehistoric animals, his statement provoked considerable criticism. The imprint called for feet about eighteen inches long, which could not decently be claimed by any man less than twelve feet high. But Dr. Harkness has turned the laugh on his critics by discovering in Sonora, Cal., a living man whose boots are seventeen inches and a quarter long, and who, dreadful to add, boasts a friend of the other sex with feet still larger than his own.

It appears from chemical investigation that opium is generally worse even than it appears to be, from the fact that, on account of its many adulterations, its strength can only be guessed at. Some samples lately analyzed showed that over a third of the mass was composed of crushed linseed. Other samples are found mixed with liquorice, cashew, sesame oils, gum arabic and tragacanth, sand, vegetable earth, lead, starch, and animal excrement. A lot imported into England looked well, but contained only two per cent. of morphine. Bullets of clay, chopped poppy leaves, rumex leaves, tubercles of helianthus, dahlia, colchicum, and dried mushrooms are found, the resinous character of the substances being supplied by a plentiful use of pitch. Turkish opium contains raisins, crushed poppy, desiccated eggs, wax, resin, and pulverized brick. One sample was made up of opium, clay and dried excrement.

The "craze" for the Black Hills, Deadwood, etc., still continues, and perhaps the tide in that direction has been increased by the opening, in 1880, of a new line by the CHICAGO AND NORTH-WESTERN RAILWAY to Pierre. This new route is 150 miles shorter than any other, and by it the traveler consumes two days less time on his journey, and is only one night out in the stage. By this new route the traveler has through coaches and Pullman accommodations from Chicago to the end of the railroad, whence the celebrated Concord Coaches of the Northwestern Stage, Express and Transportation Company carry him to all points in the Hills. The CHICAGO & NORTH-WESTERN can also furnish a route for the passenger by Council Bluffs, Omaha and the Union Pacific Railway via Sidney and stage.

The following verdict has been rendered in the case of Rev. H. O. Hoffman, at Lincoln, Ill.:

"We, the committee, find the Rev. H. O. Hoffman guilty of the following specifications and charges, and expel him from the Methodist ministry: First specification of the charge of bastardy; first specification of the charge of fornication; first, fifth and sixth specifications of the charge of falsehood."

"Bible Criticism; being extracts from the biography of Leonard B. Field." Price only 6 cents. For sale at this office.

Mr. John McDougall, of New Orleans, was in town last week having just returned from Europe. He will reach the Crescent City next week.

The *Psychological Review* for August has not been received at this office, and in consequence we have been unable to supply customers. As soon as we receive copies we shall fill all orders.

"All Adrift; or, the Gold Wing Club," is the initial volume of Oliver Optic's new series for boys. In this book the author seeks to familiarize his young readers with workshop mechanics, and gives them a lively story besides.

Business Notices.

Tenth Congress of Women.

The Association for the Advancement of Women will hold their Tenth Congress at Portland, Maine, Oct. 11th, 12th, 13th, at the City Hall, Congress St.

Executive Sessions at 10 o'clock A. M. Public Sessions at 2.30 and 8 o'clock P. M. At Evening Sessions an admittance fee of twenty five cents will be charged.

A Conference of officers only will be held Oct. 10th, at 7.30 o'clock P. M., in the Reception Hall, City building, Congress St.

Entertainment for officers and speakers during the Congress will be provided upon application to Dr. Sarah W. Devoll, Portland, Me. All applications should be made, if possible, before September 15th.

KATE GANNETT WELLS, Secretary. JULIA WARD HOWE, President.

National Convention of Spiritualists.

The National Convention of Spiritualists, will be held at Detroit, Mich., in Royal Templars Hall, Cor. Woodward and Grand River Aves., on Friday, Saturday and Sunday, Oct. 27th, 28th, and 29th, 1882.

This Convention is for the purpose of discussing the feasibility of organic action among Spiritualists, upon a rational, scientific, philosophical and moral basis. Many hundreds have endorsed this call and it is hoped such devoted true Spiritualists will either be present or send communications, or at least their name and address, as in sympathy with this movement. Among a few of the many who have signified their intention of being present if possible, are, Maria M. King, A. J. King, Dr. J. M. Peebles, Capt. H. H. Brown, J. P. Whiting, Giles B. Stebbins, Mrs. L. A. Pearsall, Chas. A. Andrus, A. B. French and J. H. Palmer, and many others.

By order of Committee of Arrangements.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada street, between Madison and Washington Streets. Services at 10:45 A. M. and 7:45 P. M. Lecturer: J. F. Baxter.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2 o'clock P. M.

SOUTH SIDE SPIRITUAL TEMPLE, N. W. corner of Indiana Avenue and 25th st. Services at 10:45 A. M. and 7:30 P. M. W. J. Colville, lecturer.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St. (near Broadway) every Sunday at half-past ten, A. M. and half-past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

Brooklyn, N. Y., Spiritual Fraternity.—Removal.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M.

ANNOUNCEMENTS.

Oct. 13. Mrs. Milton Rathbun.
Oct. 20. J. C. H. Poole.

Brooklyn, N. Y.

THE CHURCH OF THE NEW SPIRITUAL DISPENSATION having secured the church edifice formerly occupied by Rev. Dr. Fulton on Clinton Avenue, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues) will hold religious services every Sunday at 10:30 A. M. and 7:30 P. M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to attend.

HON. A. H. DAILEY, President.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Epilogue.

BY OLD BIRCH.

Roll back, O Time, the unknown past regain,
Reveal the secret way of what and why I came;
Give light to tread where mazes darkly wind,
Where blindly moves the soul a rest to find.

Prepotent force controls the law of birth
And moves each life that fills the teeming earth;
Impulses blind with phantom cords will draw,
And pulsing heart obeys the magnet law.

Down through the blood of generations past
A memory floats with instinct building fast,
Immortal hopes that rise from lowly dust,
To soar through time where all is great and just.

Some mighty cause from unknown sources hurled
The glowing sun, and each attendant world,
Through cycles vast, and gave the mystic power,
To fly, unnumbered leagues with every hour,
Round spaces where I fancy heaven should be,
To make the universal laws agree
With one design, and one deep motive law
That reigns where star to star attractive draw.

There rest my soul in peace, secure at last,
When dust to dust, o'er earthly form is cast,
When breaks the bond, that bindeth soul to earth,
That holds me fast by fetters of my birth.
Let captive soul from earthly prisons free,
To meet in spirit, friends that wait for me;
For here they come with gently sweeping light,
In mute appeal to trusted sense of sight.
When earth fades out they haunt my weary sleep;
I hear their words when lost in reverie deep,
For here converging lines from both world's meet,
And mortals gifted hear the foot-fall beat.

Of friends unseen, who make their presence known
By service that we know, is all their own,
Then gather hope, for spirits whisper low,
"'Tis better here the further on you go."
Craftsbury, Vt.

God's Measure.

God measures souls by their capacity
For entertaining his best angel, Love.
Who loveth most is nearest kin to God,
Who is all love or nothing. He who sits
And looks out on the palpitating world,
And feels his heart swell in him, large enough
To hold all men within it, he is near
His great Creator's standard, tho' he dwells
Outside the pale of churches, and knows not
A feast day from a fast day, or a line
Of scripture even. What God wants of us
Is that out-reaching *bigness* that ignores
All littleness of aims, or loves, or creeds,
And clasps all earth and heaven in its embrace.
—*Ella Wheeler.*

A New Departure in Dentistry—A Dental Heresy.

BY HENRY S. CHASE, M. D., OF ST. LOUIS, MO.

[The Medical and Surgical Reporter, Philadelphia.]

Like the professions of medicine and divinity, that of dentistry has at last its heresy. It is called the "New Departure" by the dental journals, though who first gave the movement that title is not known. The New Departure is not only a new method of practice, but the theory upon which the practice is based is also new.

As this practice involves methods of saving the natural teeth entirely diverse from the old methods, it may not be uninteresting to glance at its history.

About eight years ago Dr. Fletcher, of England, announced in the dental journals that nine out of ten gold fillings leaked. That is, the gold plug did not exclude saliva from the cavity of decay in which it was placed to do such duty. An "experimental dental club" in this country demonstrated the truth of the assertion, much to the disgust of its members.

About this time Dr. Palmer of Syracuse, N. Y., asserted in the *Dental Cosmos*, of Philadelphia, that the failure of operations with gold lay mainly in its incompatibility with dentos (tooth bone) forming with the latter a galvanic battery of low power, but of constant operation, of which gold was the negative element of the battery, and dentos the positive. As is well known, it is the positive element that suffers chemical disintegration in the battery.

The entrance of saliva under and around a gold plug in a tooth gives the condition of a constant battery, and consequently, a constant decay of the tooth at that point.

Dr. H. S. Chase, of St. Louis, and Prof. Flagg, of Philadelphia, early took hold of the subject, and not only made extended investigations themselves, but also interested several gentleman, who are teaching physical science in well known colleges and universities. The latter confirmed the theories of the "New Departure Corps" by experiments in the line of metallurgy and magnetism. The writer has not the liberty to publicly give the names of these gentlemen, but the editor of this journal has them.

When the results of these investigations were given to the dental profession through its magazines there ensued great excitement, and for six years there has been war between the "New Departure men" and the "gold men." But the present condition of the heresy is well put by an eminent dentist, and president of an important dental society, in the following words, written in a private letter, recently, to Professor Flagg: ... "I feel, as I know do hundreds of others, that I owe much to you and your confreres, Drs. Palmer and Chase, for the work you have done in making more plain and practical the great business of saving teeth, and although it is still the fashion to deride the 'New Departure' doctrines in the dental meetings, I know of none who have not been influenced by them; and I believe there are not many who do not apply them at this day, in practice."

The outcome of the whole heretical movement is this: gold as a filling material takes an inferior position. During the eight years that this subject has been under discussion, the thoughts of the profession have been turned toward the discovery of materials that would be in more electrical harmony with tooth-bone than gold is, and also more water tight or saliva tight fillings; and there has been great success in this line. Alloys of metals have been made, which being amalgamated, make not only water tight plugs, but even those which will exclude alcohol as a test of completeness, and which have a tint more in harmony with the color of the enamel than gold has.

Besides metallic alloys there are chemical combinations made at the instant of introduction into the cavity of decay, which are in comparative electrical harmony with dentos, and are indeed, the positive element in the dental battery.

There are other heresies that need not be described here, belonging to the New Departure, which tend to the preservation of the dental tissues, and which materially simplify operations. The whole movement is one of immense importance to the public, and I think this is the first time it has been made known to them in print, excepting through dental journals.

Prayer a Natural Force.

Dawson says that science shows prayer to be one of the most potent of natural forces. The bleat of a lamb not only brings the dam to its side, but brings a flow of milk at once in the udder. Has God made a raven's cry to affect the muscles of the parent bird, so that its own appetite does not hold it absent from the hungry one, but its wings at once waft it to its young; and shall the cry of God's children not affect Him?

A poor boy was left on a distant island by a cruel captain. England heard his piteous moan over uncounted leagues of stormy seas. A Government ship was sent for his rescue. On his return a city poured forth with music and banners and flowers to welcome him. A grander power and a richer treasury in God are ours by prayer. Right in the heart of God's decrees, as Phelps has said, one of the most sturdy, downright facts of the universe is this power of prayer. It does not end in the subjective blessings gained, but over and above the comfort imparted by the act itself, God does interpose and use the infinite resources of His command for His children's good. The relation of this force to "faith cures" of the sick is immediate, and helps to solve some otherwise mysterious phenomena.—*Exchange.*

Experiences.

To the Editor of the Religio-Philosophical Journal:

The year the late rebellion commenced, I was engaged to be married to a young man. We were deeply attached to each other, but the tongue of the slanderer attacked and blackened his name and the engagement was broken. He left home and entered the army. In a short time he wrote to me, and we exchanged several letters. I received a letter one mail and the next the news of his death. A few years after I married a preacher's son and he deserted me. The night I was engaged to him I received an impression in a dream to give him up, and I asked to be released, but in vain. Had I heeded the warning of my spirit friends I might have saved myself years of misery. The spring he deserted me I dreamed of the man whose wife I now am. At last I was impressed by a very strange dream or vision to investigate Spiritualism, and that if I so desired, I could shake hands and talk with Lewis, the soldier boy. As there was not any medium living near me, I went to Fulton City, Ill. There I received excellent tests through the mediumship of Mrs. Seman. She described several of my friends, among them Lewis, who said, "No harm shall ever come to you again that I can prevent. I will go with you while life lasts to shield you as far as in my power." I finally visited Mr. Mott at Memphis, Mo., not giving my name, I engaged a private séance. A few moments after he entered the cabinet spirit faces appeared at the opening. An old lady came and said, "Jane! I want to see Jane." I said, "What Jane?" She replied, "Jane Miller; why did'nt she come?" I told her that she wanted to come very much, but her business prevented her. She seemed very much disappointed. Another form said, "Mary." I asked, "What Mary?" "Mary Knight, the name of my sister's daughter, oh! aunty is not this nice, to think we can come back again? Why did'nt mother come? I want to see her." I told her she wanted to come but could not. She sent loving messages to her. Then the curtain opened and my old father came. He said, "My child, my dear, dear child, I am so glad you have come. Why did'nt the boys come? I want to see them." He called them by name; spoke of my youngest brother and said he has a nice family of little boys. My mother also came and said, "You have got a good home, and so have I." Then came a fine looking man who said that his name was William White, and that he went to school with my husband. Then I stood face to face with the man I parted with twenty years before, he having materialized. Again I heard his pet names, and it seemed as if he could scarcely control his joy. He said, "I bought you a nice little gold watch and chain, but it was stolen from me. [This was true.] I tried to tell you about it through a woman once, but all I could make her say was, she saw something yellow."

MARTHA M. SHAFFER.

Orange, Cal.

A Curious Incident.

A gentleman of fortune and station, in Ireland, was one day walking along the road, when he met a very old man, apparently a peasant, though well dressed, and looking as if he had on his Sunday habiliments. His great age attracted the gentleman's attention the more, that he could not help wondering at the alertness of his movements, and the ease with which he was ascending the hill. He consequently accosted him, inquiring his name and residence; and was answered that his name was Kirkpatrick, and that he lived at a cottage, which he pointed out. Whereupon the gentleman expressed his surprise that he should be unknown to him, since he fancied he had been acquainted with every man on his estate. "It is odd you have never seen me before," returned the old man, "for I walk here every day."

"How old are you?" asked the gentleman.

"I am one hundred and five," answered the other, "and have been here all my life."

After a few more words they parted; and the gentleman, proceeding toward some laborers in a neighboring field, inquired if they knew an old man by the name of Kirkpatrick. They did not; but on addressing the question to some older tenants, they said, "oh, yes!" they had known him, and had been at his funeral; he had lived at the cottage on the hill, but had been dead twenty years.

"How old was he when he died?" inquired the gentleman much amazed.

"He was eighty-five," said they; so that the old man gave the age that he would have reached had he survived to the period of this rencontre.

This curious incident is furnished by the gentleman himself, and all he can say is, that it certainly occurred, and that he is quite unable to explain it. He was in perfect health at the time and had never heard of this man in his life, who had been dead several years before the estate came into his possession.—*The Night Side of Nature.*

Death of Hon. John Tod.

Hon. John Tod, the oldest and one of the most prominent residents of Victoria, B. C., passed to spirit life the beginning of last month. W. F. Tolmie, in the *Victoria Weekly Standard*, speaks of him as follows:

His belief in immortality was especially strong; to his view there is no death, it is but a change of garment, a passing away to a higher state. What is this but substantially the teaching of Christianity? "Life and immortality are brought to light." "And as sin hath reigned unto death, even so, in the same measure and extent, might grace reign through righteousness unto eternal life." His belief in the possibility of intercourse with departed spirits, is scarcely more than a realization of the conceptions of the early disciples as embodied in the creeds of Christendom. "I believe in the communion of saints." For about 20 years past, or since his 70th year, our friend, now "on the other shore," while having no patience with such as for filthy lucre's sake abused or made pretence of mediumship, took deep interest investigating the phenomena of modern Spiritualism, as well as in reading the best works on the subject, which he regularly got. He was throughout life a born missionary, eager, according to his convictions, to dispel error and promulgate truth, and to have others participate in the cheering views by himself entertained. To the last he took a strong interest in all efforts such as land law reform, to elevate man's condition "here below;" and he believed in the ultimate realization on earth of the highest ideals of man's mundane future, sung of by the Prophet Isaiah, and by Burns, Shelley, and other inspired poets of modern times.

The Sour Expose.

To the Editor of the Religio-Philosophical Journal:

Your expose of R. W. Sour, the prominent (supposed) materializing medium of Cincinnati, has brought freshly to the memory of my wife, that she was convinced beyond doubt, that she smelled the disagreeable odor of tobacco smoke while attending one of his dark circles in Cincinnati some 10 months ago. He came so close to my wife that she could not be mistaken.

While I and my wife were in Cincinnati last spring we called on Mr. Sour for the purpose of engaging him for a materializing séance. As we were tolerably intimate with him, he consented to sit for us. Some fifteen or sixteen of our acquaintances, including my brother and his wife, met together for the purpose of holding the appointed circle. My brother and his wife in particular were very skeptical, therefore during the progress of the dark circle the latter, who is now in spirit life, grabbed the purported spirit who was patting her on the head. She declared it was Mr. Sour whom she took hold of, but as she was a weak woman, she was unable to hold him long enough till a light was obtained. The materializations that were then palmed off to us as genuine I believed to be nothing but palpable frauds; so did every one in the company. My wife and I are glad you had the grit to grab and hold this man as you did. We sincerely trust that the good Spiritualists who have been accustomed to indorse him as a genuine medium, will discard him as an impostor hereafter.

Please allow us to sincerely thank you for exposing this pretending medium, and for the manly stand you take in exposing fraud generally.

Pana, Ill. MR. AND MRS. JAMES METHVEN.

John F. Henderson writes: I am still a reader of the JOURNAL and I commend your untiring effort to expose fraud and build up the truth in the glorious cause of Spiritualism. Stand firm. May the angels guide and God bless you.

H. B. Vandercook writes: I have read with interest your JOURNAL and the work that you and your co-workers have done at the camp meetings. In your untiring effort to expose frauds, I do believe you to be a representative of true Spiritualism.

Cleveland Spiritual Matters—Children's Progressive Lyceum.

To the Editor of the Religio-Philosophical Journal:

The attendance at our Lyceum, both in scholars and visitors, on Sunday, the 17th instant, was unusually large, and the exercises exceedingly interesting. The word "duty" had been given to be incorporated in the mottoes, and the number of really good original ones presented was notably large. The interest was greatly increased by an animated discussion of the question: "Have we had too much marching and platform display, and too little spiritual culture, in our lyceum exercises?" Mr. Chas. Watson sought to show that we could not have too much platform training, as that was our only means of mental cultivation, and that without mental acquirement we could not have spiritual culture. But he failed to note the fact, that mental training is merely a means to an end—the simple tools to work with, and that the very highest mental capacity may be just as easily turned to vicious as to virtuous purposes. In regard to the marching, the assistant conductor, Mr. Chas. Collier, claimed that it gave a beautiful symbolical picture of our journey through life to the higher spheres, hence was itself the very best of spiritual culture. But as it was shown that this symbolical meaning had not been taught to the scholars, the point was well taken, that there had been too little of spiritual training, whatever might be said of mere platform display.

PROGRESSIVE.

As if to prove that our lyceum is a progressive one in fact as well as in name, a late special feature of the lyceum exercises at Cassadaga camp was introduced in the shape of Indian club swinging. Six of the boys, in full circus costume, went through the club evolutions in admirable style, showing great excellence of drill. Doubtless the trapeze, perpendicular ladder and horizontal bar exercises will soon follow, when our school instructions will become as varied as the most theatrical mind can desire. One important feature was left out—the symbolical spiritual meaning of the club swinging. We understand, so as to secure an equal chance for display to the young ladies, a class of skipping-rope performers, with hop-scotch accompaniment, will be set on foot at an early day.

SPIRITUAL FRATERNITY.

The announcement was made, that the long season of spiritual dearth will be removed next month by a series of lectures from Mr. W. J. Colville. W.

Cleveland, Sept. 20th, 1882.

Spiritualism.

Spiritualism seems to be passing out of the first and vulgar phase of its existence, and to be receiving that careful investigation to which the remarkable character of its phenomena and the wide-spread interest in its claims entitle it. We have recently heard of various private gatherings of radical and scientific men throughout our country, for the purpose of testing its pretensions, at which some surprising results were attained under conditions which would seem to make imposture and fraud an impossibility. These phenomena were food for much reflection on the part of the investigators, but do not seem to have impressed them with the prevailing notion that they are the work of departed spirits. Rather were they inclined to give them a psychological interpretation, as the unconscious action of the mind of the "medium" on other minds, as revelations of the power of the human individuality in its present mundane relations to produce displays of force, and through exercise of its will to compel the movement of matter quite independently of the bodily organism, which is its usual instrument and means. In any case, these conclusions are of vital importance to the study of the human soul and its relations, both here and hereafter. We trust America will soon imitate the example given it by England, where a society for psychical research has been started, under the presidency of Mr. Henry Sedgwick. Among its members are A. J. Balfour, M. P., Prof. Balfour Stewart, Mr. R. H. Hutton, Hon. Roden Noel, Dr. Lockhart, Robertson, and others. A committee on "Thought Reading" is headed by Professor Barrett, and on "Apparitions, Haunted Houses," etc., by Mr. Hensleigh Wedgwood.

In this connection it may be mentioned that a Mr. Stuart Cumberland has recently given a most successful exhibition of "Thought Reading." Professors Ray Lankester and Croom Robertson, both avowed Spiritualists, declare him far superior to Mr. Bishop in his manifestations, and yet he makes no supernatural claims, and professes to succeed only through natural perception.—*Unity.*

The following is an extract from a circular sent forth by a Hindoo who resides in the interior of India:

Many people who go constantly to church acknowledge in their hearts when at rare intervals they think of the matter at all, that they cannot believe the religious doctrines preached there. They do not believe in the Man-God of the prayer-book—passionate and revengeful—nor in hell, nor in the justice of a system by which the villain of to-day is forgiven and taken to heaven because Christ was made to suffer on the cross to appease the anger of God prospectively so many years ago; and they do not believe it matters a pin to a man's eternal welfare whether he was ever sprinkled with water by a clergyman as a baby, for they feel sure that his spiritual destiny must somehow depend, not on that, but on his conduct in life. But they go to church because they associate the practice with respectability of habits and repute, and because they think it sets a good example, and they think it does no harm to profess to believe the doctrines set forth above and any others set down in the prayer-book, however intrinsically absurd. It does an infinitude of harm really for these reasons: It keeps up a barrier between men and divine knowledge—viz., the church in all its forms, Catholic, Protestant, Presbyterian. The theory of any church is that its clergy instruct the people in knowledge of divine things. But our modern clergy know nothing of these themselves and can give no instruction about them. What educated man believes that any clergyman is nearer God in knowledge, apart from goodness of life, than himself. In one sense he thinks himself nearer to correct conceptions of Divine things, hazy though these may be to him, and if he talks to a clergyman about religion he does so with patience and forbearance as he would to a child, humoring his amiable weakness.

Mrs. E. S. Silverston.

To the Editor of the Religio-Philosophical Journal:

We wish through your excellent and wide-spread journal to call the attention of your many readers to the wonderful powers of Mrs. E. S. Silverston, 16 N. Sheldon St., Chicago, Ill. For the last ten days she has been with us, giving tests to a goodly number of earnest investigators, all of whom have gone away satisfied, rejoicing in the brighter hopes of the life to come.

Last Friday evening, Sept. 15th, she held a public séance at the residence of Mrs. A. Hitchcock of this city, a large and appreciative audience, mostly honest investigators being present. She psychometrized two letters handed her from the audience; in both cases her delineation of character was stated to be correct. She gave correct and accurate readings in three cases from locks of hair. She then gave tests of spirit presence, in some cases giving names. She then was entranced and gave a short address and answered questions. Her entire efforts here have been successful and satisfactory. We do not know of any better test medium, either for public or private work.

W. S. GRAY
C. P. ESTELL.
Battle Creek, Mich. N. H. BRIGGS.

Geo. V. Burgess, Ashtabula, Ohio, an old subscriber and friend of the JOURNAL, writes: There has recently been organized in this place a society to be known as the "First Religious Society of Progressive Spiritualists," with the following officers: President, Jay Cowdery; Vice President, Joseph Hulbart; Secretary, O. B. Clark; Treasurer, Chas. Tinker, Sr. The society is composed of some of our most influential citizens, and promises to be a success. A State Charter has been secured giving all the advantages of any religious organization. The orthodox churches are considerably agitated over our organization, seeing in this progressive movement the shattering of their fondest hopes. We have lately had among us Miss Carrie Downer, an inspirational speaker and poet, and Mrs. Denio, her companion. Miss Downer although young in years and in the lecture field, interested and pleased her audience. Her lectures Sept. 10th, were on the subjects, "Inspiration" and "The Destiny of the Soul." Miss Downer and Mrs. Denio left here Sept. 16th for Girard, Penn.; from there they go to their home in Baldwinsville, N. Y., to fulfill engagements in that locality.

Open Vision of Death.

The London Correspondent of the *Sussex Daily News*, (Brighton) thus writes, in the issue of August 28, 1882:—

"My old teacher in Divinity, Dean Plumptre, of Wells, is a believer in the 'open vision of death.' He sends a story to the 'Spectator' which is very like a score of others which one has heard. The mother of one of the foremost thinkers and theologians of our time was lying on her death-bed, in the April of 1854. She had been for some days in a state of almost complete unconsciousness. A short time before her death the words came from her lips,—'There they are, all of them,—William and Elizabeth, and Emma and Anne;' then after a pause, 'and Priscilla, too.' William was a son who had died in infancy, and whose name had for years never passed the mother's lips. Priscilla had died two years before, but her death, though known to the family had not been reported to her. This is Dean Plumptre's story. May I add my own, which is as striking as any that has yet been told? When I was a child I remember a Nonconformist minister of a provincial town coming into my father's house on a Good Friday rather early in the morning, and saying, 'My brother Tom is dead.' 'Have you heard?' 'No,' was the reply, 'but I was awakened by him this morning, and know that he died at ten minutes to three, which was the hour at which I awoke. I looked at my watch.' After church I went with my father to the house of the minister. The first news brought by the daughters of the house was that a message had been received in which it was announced that 'Uncle Tom died in London this morning at ten minutes to three.' The death had been expected, the brother was anxious, and the hour may have been a coincidence; but his firm conviction that he had been awakened by the dead, and its verification made a strong impression upon me; and whatever it may be worth, here is the story, and it is absolutely true."

Mrs. Florence Dickson.

To the Editor of the Religio-Philosophical Journal:

Although we are at a distance from the centre of the literary world and advantages of combined effort to improve our better natures, we see an occasional gleam of light and hope. It was our good fortune to be visited last Thursday night by Mrs. Florence Dickson, who spoke at the Presbyterian Church on the "Nature and Culture of Spirit." She was greeted by a quite large and intelligent audience, who listened intently while she in a very instructive and earnest discourse gave them many thoughts upon immortality and soul-culture which were not only new to her hearers but encouraging to the weak, comforting to the afflicted and inspiring to all.

Mrs. Dickson's earnest spirit and winning manners will secure her friends wherever she goes, and her cultured mind and logical discourses will enable her to lead many out of the slavery to superstition into the freedom of true men and women. She speaks fearlessly of the grand truths of the inner life and of spirit communion, declaring that she knows whereof she affirms. What a glorious knowledge! May it be our good fortune to be visited again by this sister and other advocates of the knowledge of what mankind most needs to know. The earnest prayer of many a soul goes with her as she journeys northward to meet again the loved ones who are gathered at the hearthstone near Chicago. K.

Greenup, Ill.

Independent Slate-Writing.

To the Editor of the Religio-Philosophical Journal:

A few days since Mr. Perkins and myself were talking on the subject of Spiritualism, when he kindly offered to give me a sitting. A few friends were invited to witness the manifestations, should any occur. The séance was held at my residence. A slate was procured by myself, and was constantly in my possession. I placed the slate (with a small piece of pencil on it) underneath the leaf of a common dining room table, and firmly held it against the leaf. After putting the slate in that position, Mr. Perkins placed one hand over mine on the slate. In less than one minute the pencil was plainly heard writing. Mr. Perkins then removed his hand and requested me to withdraw the slate. I did so, and to my intense surprise the full names of some of my relatives, who long since passed to spirit life were written upon the upper side of it. Mr. Perkins then requested me to clean the slate and lay it on the table, which I did, all the while watching the medium closely. He then took off his coat and threw it over the slate, and requested all to join hands with him and to sing a verse. Soon after joining hands the pencil was again distinctly heard writing, and that, too, when no human hand was within two feet of the slate. I would give all that I possess if I had the rare mediumistic powers of Mr. Perkins.

Galesburg, Michigan, GEORGE SUTTON.

J. W. Galloway in renewing his subscription, writes: My greatest interest is in the spread and advancement of truth, which leads to the knowledge of man physically, mentally and spiritually.

Mrs. H. W. Kneeland writes: You are irrepressible in resisting fraud. I find the JOURNAL has great weight with investigators.

Notes and Extracts.

Genius is eternal patience.—*Buonarotti.*

The more one judges, the less one loves.—*Balzac.*

Thus far Spiritualism has been a slow but steady educator of the people.

Craftiness is a quality in the mind and a vice in the character.—*Inbay.*

The truest proof of a man's religion is the equality of his companions.—*Bailey.*

Experience becomes a successful teacher in spiritual as well as in material affairs.

The spiritual movement has been carried thus far by the co-operative labors of spirits and mortals.

The beauty of the spiritual philosophy is in knowing that we are not compelled to subscribe to any stationary creed.

One great cause of our insensibility to the goodness of our Creator is the very extensiveness of His bounty.—*Paley.*

Four things belong to a judge: To hear cautiously, to answer wisely, to consider soberly, and to decide impartially.—*Socrates.*

With the best impulses, the noblest aspirations, and the purest motives, every man needs the grace of God to resist sin and lead a righteous life.

There is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way we do things.

It is a retracing of the steps taken by our forefathers during the years of mental and spiritual darkness, in which a large portion of the country is still laboring. Being a natural religion, it must be a practical one, for nature makes no mistake, nor does she leave her work only partially completed.

Spiritualism is recognized in every land today: even among the savage tribes there is a rough type of what even civilized nations are recognizing in a higher state of perfection. But even those most advanced in spiritual knowledge have only entered the rudimentary classes. What the angels have taught thus far is but the alphabet; men are just beginning to live in harmony with the laws of the universe.

It is a sad thought to reflect upon the condition of the world previous to the time when modern Spiritualism was revealed to the world. It is like standing on the shores of the ocean, and looking out on a vast sheet of water lashed by the tempest, whose waves seem to chant a solemn requiem, but finding no response in the human soul. Every vessel leaving port seems to lose itself in the clouds and waves to return no more; but Spiritualism teaches us that beyond the range of vision, the waters continue, and the vessel sails on and finally reaches a safe harbor on the other shore, but not to remain there forever; for while we still gaze, a sail appears in sight and, as we watch with breathless interest the speck, it continues to grow larger and larger and finally it reaches the spot where we stand, in safety, and we see that it is the same vessel that seemed lost to us a few hours before; but we are not satisfied with looking at and admiring the vessel before us, there is some one aboard we want to see and hear from, every faculty of our being is enlisted to know what tidings they bring from the other side, and we never weary of questioning them. Such is life, and such is Spiritualism. It is this vessel that bears us away to the evergreen shores of a better land; but it does not leave us there, but brings us back again laden with good tidings for the children of earth.

Precepts Worthy of Consideration.

The following spirit injunctions and proverbs, spirit-teachings and sayings were given more than twenty years ago through the mediumship of a private lady, then resident of Ottawa, Illinois. They have been preserved by Hudson Murray, who furnishes them for publication in the JOURNAL:

To nothing yield your own judgment; should I tell you an untruth, reject it.

Spirits often write what they are requested by those (spirits) unequal to it.

Remember we are not omniscient.

We have many duties; some always teaching others.

We are assisted by purer and, better spirits in our progressive life and we assist others in turn.

We learn many things which in earth life we considered duties, that did not advance us in the spirit-life, but have retarded our progression.

Oh! the innumerable mistakes in your Christianity.

Religion is simple in its teachings. Ever "Do unto others as you would be done by," with the spirit of Christ, and angels will rejoice to receive you.

We cannot estimate time as you do, and in this some spirits make mistakes and mislead, when they really wish to do good.

Forget the past, God receives all who come to him with a contrite spirit, and blots out all from his book of remembrance.

Keep your heart with all diligence.

I wish you to cultivate a spirit of love to all; it will smooth the most rugged spots in your life journey.

Approach all in that spirit and you may ever do them good.

Be cautious in receiving communications from the Spirit-world. There are many mischievous influences which do not really intend to do serious injury, but enjoy producing confusion and perplexity.

Look not to earth for happiness but look above and your rest shall be eternal in the heavens.

Do you not think that the spirit goes to the "place" prepared for it by a life of good or evil?

Learn the avenues of thine own heart, guard them with jealous care; for out of it are the issues of life and death.

Testimonial—Mrs. E. L. Watson.

WHEREAS in view of a suit now pending, growing out of the arrest of a number of our prominent mediums, for refusing to pay a license of fifty dollars per quarter, Jesse Shepard, the world-renowned musical medium, kindly volunteered to give a concert, the entire proceeds to be used in helping to defray the expenses of said suit; therefore, be it

Resolved, That it is but a just tribute of recognition and high appreciation of his kindness, that a public vote of thanks from this society be tendered our esteemed and gifted brother for his valuable service and disinterested friendship towards our mediums, in this struggle for liberty to exercise their mediumistic gifts.

Resolved, That in our highly endowed brother, Jesse Shepard, we recognize rare musical abilities, the possibilities of which, only the unseen forces, to whose service he has consecrated his life, can know. That as a musical medium, he is entitled to rank among the first of the age.

Resolved, That this testimonial of our appreciation and gratitude be forwarded to the various leading spiritual papers for publication by the secretary of the society.

The Spiritualists of San Francisco are still highly favored by the privilege of listening to the gifted and eloquent speaker, Mrs. E. L. Watson. For nearly two years she has spoken before the First Spiritual Union of San Francisco, and yet the lectures are as varied and interesting as when she first commenced her ministrations. The Children's Progressive Lyceum connected with the society is in a very good condition under the management of Mrs. Laverna Mathews. Connected with the Lyceum is a Ladies' Aid Society, that has been found to be a great help to many in need. The mediums still go on practicing as usual, no fear but in the end they will be victorious, for right must eventually triumph.

MRS. M. A. W. MAYO,
Cor. Sec'y 1st Spiritual Union, San Francisco, Cal.

A Question to the Spirit Guides of W. J. Colville, from the Common Sense Guides of W. Whitworth.

To the Editor of the Religio-Philosophical Journal:

In view of the fact that Mr. E. W. Wallis, while being systematically attacked through the columns of the *Banner of Light*, is refused the slightest chance to defend himself, and under such unjust circumstances, the spirit guides of Mr. Colville leave the high plane of spiritual instruction to give a stab in the back to Mr. Wallis in the columns of the same journal in the issues of August 5th and Sept. 9th, we would like to ask: Is it in accordance with spirit sphere morality for spirit guides of mediums on the earth plane to kick a man, not only when he is down, but tied hand and foot beyond all possibility of self-defence? We can assure you that here on earth it is looked on as being one of the most cowardly things a man can be guilty of, to strike another when he is down and unable to help himself. I trust you will be able to reply satisfactorily, as we do not like to believe that spirits of such lofty grade as to be set up as teachers of the highest spiritual morality, can be induced to mix in our earth-life squabbles in such unjust roles as this.

Cleveland, O.

Science and Art.

An unsuccessful attempt was made lately before the New York Silk Exchange to reel silk direct from the worms. The idea is a taking one, and if realized it might prove immensely valuable. Success might open a way to utilize the silk of many native worms whose cocoons cannot be unwound.

In a recent communication from United States Vice-Consul Wm. Hummel, at Munich, the surprising fact is noted that a large proportion of the five millions of beer glasses used annually in Berlin are imported from America. Mr. Hummel thinks that it would be a good plan for American makers to establish agencies in other German cities, and expresses a willingness to forward, so far as he can, any efforts in that direction.

The American Consul-General at Cairo states that the tillable land of Egypt consists of the delta of the Nile, and a narrow valley extending from Cairo southward. This valley is generally from one to ten miles wide, though for about one hundred and fifty miles above Cairo it has a width of from ten to thirty miles. Both the delta and the valley, except so far as the former borders on the Mediterranean, are bounded on all sides by mountainous deserts, and for more than two thousand miles from its mouth the river has not the smallest tributary.

The *Herald* (N.Y.) correspondent with the party in search of the lost crew of the Jeannette has been impressed by the beauty of the teeth of natives of Northern Siberia. He saw old men of sixty and seventy with sets of teeth small and pearly white, polished and healthy. Decay and suffering are unknown. A physician of Yakutsk attributed this to the habits and the kind of food eaten by the natives, and to a certain care taken by them from childhood up. First, the natives do not touch sugar in any form, for the simple reason that they cannot afford to buy it. Secondly, they are in the habit of drinking daily large quantities of fermented sour milk summer and winter, which is antiscorbutic, and is very beneficial in preserving the teeth. And lastly, they have the habit of chewing a preparation of the resin of the fir tree, a piece of which, tasting like tar, they masticate after every meal, in order specially to clear the teeth and gums of particles of food that may remain after meals. The gum or resin is prepared and sold by all apothecaries in Siberia, and is much used by Russian ladies.

Preparations are nearly completed at the Case School of Applied Sciences, Cleveland, Ohio, for a reinvestigation of the velocity of light, by Professor A. A. Michelson, late of the Naval Academy at Annapolis. The methods and results of Mr. Michelson's measurements in 1879 were described at length in the *Scientific American* supplement, No. 193. The velocity found (186,380 miles a second) differed slightly from that obtained by M. Cornu at the observatory at Paris in 1874, and also, it is said, from that obtained more recently by Professor Newcomb at Washington. The results of the last named observations have not been published. Mr. Michelson has accordingly been requested to repeat his experiments; money for the purpose, about $1,200, having been promised from the Bache scientific fund. The Cleveland *Leader* says that two small buildings have been erected for the experiments on the grounds of the Case School. The larger of the two, 16x45 feet, contains the chief apparatus. Two thousand feet west of it is a smaller building containing a stationary mirror. In the experiments the light traverses the space between the buildings and back again to the apparatus, by whose movement data are obtained upon which the velocity of the light is measured.

An interesting observation on tree-rings is recorded by Prof. Bachelart in *La Nature*. During a visit to the ruins of Palenque, Mexico, in 1859, M. Charnay caused all the trees that hid the facade of one of the pyramids of the palace to be cut down. On a second visit in 1880 he cut the trees that had grown since 1859, and he remarked that all of them had a number of concentric circles greatly superior to their age. The oldest could only have been twenty-two years of age, but on a section of one of them he counted 250 circles; the tree was sixty to sixty-five centimètres in diameter. A shrub, eighteen months old at most, had eighteen concentric circles. M. Charnay found the case repeated in every species and in trees of all sizes. He concluded that in a hot and moist climate, where nature is never at rest, it may produce, not one circle a year, as with us, but one a month. The age of a monument has often been calculated from that of trees that have grown on its ruins. For Palenque M. Larainzar calculated 1,700 years, having counted 1,700 rings in a tree. M. Charnay's observation requires the number to be cut down to 150 or 200 years, making a difference of some 1,500 years. Prof. Bachelart asks whether M. Charnay took account of certain colored rings which some tropical trees present in cross-sections, and which are to be distinguished from the annual circles.

Poverty and Distress.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed *anemia* in medical writings. Given this condition, and scrofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood, employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these grave affections. Is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By druggists.

Among the curiosities of the late Austrian Exhibition was a house entirely constructed from paper, containing carpets, curtains, dishes, etc., all made of the same material. Paper has been compressed to the hardness of wood.

A Good Investment.

My wife said I was a fool when I brought home a bottle of Parker's Ginger Tonic. But when it broke up my cough, drove away her neuralgia, and cured baby's dysentary, she thought I had made a good investment. N. Y. Taylor.

The leaves of both wild and cultivated pineapples yield fibres which, when spun, surpass in strength, fineness and luster those obtained from flax.

As a tonic and nervine for debilitated women nothing surpasses Dr. Pierce's "Favorite Prescription." By druggists.

Several earthquakes have occurred in the vicinity of Panama and Aspinwall, since the 7th inst. The losses in Panama are reported at $250,000; in Aspinwall, $100,000.

The DELICATE, FLOWERY and LASTING FRAGRANCE of Floreston Cologne explain why it is the favorite with ladies.

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Continued from First Page.

ject, the time has come for a preliminary examination such as they have in law cases. It is not to be settled by mere authority. We have had too much of that on both sides. Men of ability have gained authority in one department of knowledge, and then have given opinions on other subjects of which they knew nothing; and men have accepted these opinions, not because their authors knew anything on the particular subject under discussion, but because they knew *something else*. There was a time when many men would doubtless have accepted an opinion from Agassiz on Hebrew, simply because he was authority in zoölogy, as they certainly did accept as truth plain contradictions in Maury's first "Physical Geography of the Sea," simply because he knew a great deal about the sea. So it has come to pass that many of our learned works, even scientific works, are full of mistakes and crudities, still borne along by authority. We must go back to honest observation and experiment, learn to reason correctly, and to be sure of what we claim as facts. We are not to be bound by, or held responsible for, the blunders and mere opinions of scientific men or commentators of the Bible.

For a fair examination of this subject, we need two classes of men certainly. First, the scientists—the chemists, botanists, zoölogists, and geologists, those able to present all that is known bearing upon these subjects. Let every scientific statement be criticised, that we may know just how much is known and what is mere guess-work and theory. We want with them men who have been trained in all the processes of reasoning, men who are competent to weigh proof and test arguments. Let all such work together for weeks, honestly, without any special pleading, and we should have a good preliminary examination, such as we have never yet had. We may as well be honest in this matter, for the earth is too large and the rocks too deep and the laws that prevail too far-reaching for any man or set of men to permanently falsify their teaching. The truth will be sure to come out in the end.

After a careful study of these subjects for thirty years, I have seen no fact in nature and no argument from any of the great men to whom we are so much indebted for scientific labors, that has shaken my faith in the Bible; and, were I to select any part of the Bible as proof of its inspiration, it would be the first chapter of Genesis. The gentleman has presented Moses Stuart of Andover as authority that "day," or *yom*, in this chapter means a literal day of twenty-four hours. We have only to look at the fourth verse of the second chapter to find how the writer of Genesis used the word *yom*. He there speaks of creation as the work of one day, putting together the six *yoms* of the first chapter and calling them one *yom* or period. So of the plants. The word translated "grass" means the tender plants springing up, in distinction from the seed-bearing plants,—a description which accords well with those simple algæ which were the early plants of the globe, and were probably abundant as early as the Laurentian period. The whole order is as they appeared in the rocks. The whales of the fifth day were the *tanninim*, or long monsters like the crocodile, according with the saurians that abounded in the mesozoic period. The gentleman says there have been many periods thirty or more being recognized by some geologists. Certainly there are many formations, and subdivisions can be made, and geologists have differed much in making these divisions; but they can all be reduced to six great creative periods.*

I accept the statement that this earth was once a mass of blazing gas, the daughter of the sun; that it was, later, a molten ball without a living thing or germ of life upon it. But here we are this morning, men and women, this great city, and all the beings of the globe. How came we here from this melted mass? There must be for all this an adequate cause. Something does not come from nothing. The attempt to explain how we came here, from physical causes alone, have been like the attempts at inventing perpetual motion. The machines seemed all right theoretically, but needed an outside force to set them in motion. Darwin says in his "Origin of Species" that all organic beings were developed from a few germs. But whence the germs, and what were they? They either had in them, at the beginning, the power to develop into all these wondrous forms, or power must have been added to them, from time to time, from without. Any other reasoning is giving effect without adequate cause; and either theory implies an almighty personal cause. We must judge from results. When I look at my watch, I see evidence of design; and my belief in that design is not shaken by being told that my watch was made with machines, and they by means of other machines. Men and women, as they now are, are to be accounted for on sound principles of causation. And here is the grand fault of Darwin. He ignores true causation, putting that which is plainly the cause of something as the cause of *something else*, which it is not adequate to produce; as though a stream of water, that under certain conditions could move a thousand spindles, were claimed to be the moving force of five thousand. A good steam-engine and small stream of water may together do the work, but they must both be considered in explaining the movement which neither could produce alone.

We are all greatly indebted to Darwin as an observer. He has laid all naturalists under great obligations to him; but, when he comes to reasoning, to the forming of theories, he overworks all causes and agencies, even the angle-worms in his last volume! From a few germs, the origin of which he has never accounted for—germs with the power of reproduction and variation—he attempted to account in his "Origin of Species" for all organic beings by the principle of natural selection. But natural selection, certainly, cannot originate; it can only preserve that which is already produced; and so Spencer's term, "survival of the fittest," is better than Darwin's. But how, I ask the gentleman, can he account for that wonderful variety of animals in the low Silurian rocks, such varied forms of life flourishing together in those seas apparently under the same conditions? Where was the isolation and other conditions necessary for the production of all those diverse, specific forms, according to the Darwinian hypothesis? And so of the sudden appearing of so many new forms of life at other points in the geologic series? LeConte, one of the ablest geologists and a Darwinian, confesses the difficulty, and suggests in his recent work that, at the beginning of those eras, animal life had some unusual tendency to produce new forms. All such explanations confess a breaking of the usual order, and confess difficulties which no theory of Evolution from physical causes alone has ever met. The causes assigned for the effects are not adequate to produce them, so far as we can judge of their operation by observation or experiment. The most difficult things are left unaccounted for, or are assumed in the reasoning, as though needing no explanation. Darwin himself found that natural selection had been overworked, that it failed to account for some things in the animal kingdom even in his hands, so he brought in "sexual selection" to supplement it. But this was just as defective in its work. Take a single illustration. He accounts for that marvellous beauty of the peacock's tail by supposing that the females for many generations have chosen the most beautiful males, and have thus secured this wonderful perfection. But this theory requires a male with a beautiful tail to be chosen and a female with a highly æsthetic nature to appreciate the beauty and make the choice! The most difficult things to account for, the original beauty of the tail and the æsthetic nature in the female to appreciate it, both have to be given him before his machinery will begin to work. And so it is all through these theories; the wonderful germs, the most difficult things to account for, are wholly unexplained. In all his reasoning, the principle of causation is imperfectly applied. What we now need is to turn aside from our mistakes and false explanations on both sides, and go back to careful experiments and honest, sound reasoning. With other speakers to be heard from, there is time here to-day simply to indicate what ought to be done.

*See "Natural Theology, Lecture XII. My work on "Natural Theology" and on "Instinct" were both referred to. In them, my views on evolution are given at length.

ADDRESS OF PROF. ASA GRAY.

Prof. Asa Gray, after stating that he had, in response to an invitation to attend the meeting, said that he might make a few remarks if any points came up on which he could give information, but that he was placed at the disadvantage of not knowing what the subject was till he entered the hall, spoke as follows:

Either nature is the outcome of mind, or mind is the outcome of nature. We have to choose between these two hypotheses, for no other appears. Until lately, the first hypothesis was almost invariably held to be the most satisfactory—to be the only one by which adaptation of *means to ends*, which organic nature is full of, could be accounted for. Has modern science *proved* anything to the contrary? Has it even made the contrary hypothesis (namely, that mind is an outcome of matter) more probable than it was before Darwinism? I should say, Certainly not. Although the latter view has been of late years presented in new forms and supported by new arguments and illustrations, and although there are some who accept it, yet I suppose we may still say that science offers no hindrance to our belief that "God created the heavens and the earth."

At all events, this fundamental question, large as it is, is one upon which a distinct issue can be raised; and it lies at the bottom of the whole discussion.

But the question actually proposed, whether what is proved concerning Evolution is antagonistic to Biblical creation and Evangelical Religion, is not a distinct issue at all. The restriction to what is proved concerning Evolution may render that part of the proposition reasonably definite, if only we can agree as to what is proved and what is not; and here I should not altogether agree with the gentleman who opened this discussion. But what, for the purpose of this argument, are we to mean by Biblical creation and what by Evangelical Religion?

There is an element of change which has to be taken into account. Time was when all scientific beliefs were controlled and modified by religious belief. But, with the rise and development of astronomy, physics, geology, and later of biological science, the tables were turned, and now many religious beliefs—or what were taken for such—are controlled and modified by scientific belief, none more so than in the matter of "Biblical creation." The result, I suppose, is that no sensible person now believe, what the most sensible persons believed formerly. In so far as the Biblical accounts of creation cover the ground which natural science covers, the relations of the two may be legitimately discussed. And, *on this ground*, settled scientific belief must needs control the religious.

Then arises the question how far and in what way "Evangelical Religion," that is, the religion of the gospel, is concerned with or responsible for the natural science of the Book of Genesis. I do not take much interest in this question, for I think that a Christian man need not assume this responsibility.

The really important question for us is whether modern natural science is, in any of its demonstrated results or well-established beliefs, antagonistic to the Christian religion. I do not think that it is, or need be. But this is a question well worth your serious consideration.

CONCLUDING REMARKS BY PRESIDENT CHADBOURNE.

The suggestions of Prof. Gray are wise and timely, but it seems to me the first question to be considered in such a discussion is plainly the existence of a personal Creator. Till that is settled, the other questions cannot be properly treated. It was on this question of the existence of a personal Creator that I understood the discussion to start here to-day, and therefore on that my suggestions have been made.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

A continuous equinoctial storm of three days duration, did not prevent a good audience assembling on Friday evening, Sept. 22, to hear the lecture of our radical brother, Wm. C. Bowen. The subject for the evening was, "A Step Forward." The speaker traced the progress of spirit phenomena during the last thirty-five years through its varied phases, and forcibly argued that when the phenomena of Spiritualism first attracted the world's attention, both mediums and the spirits who controlled them invited investigation; yea, demanded it, and the result was that millions of intelligent men and women became investigators, and as the result, firm believers in the phenomena. In the past, dark cabinets and arbitrary conditions were not known. The spirits were then honest, and wanted honest men and women to witness their powers, but in these later years the dark circles, cabinets, fraud and imposture, have come, and when a man or woman is caught imposing upon the circle and simulating mediumship the crime is charged upon the spirits or the honest investigator who desires to find the truth, and is met with imposture. All such practices and a quasi-endorsement thereof by some of the spiritual papers have resulted in a staggering blow to the cause of truth. When honest men and women have succeeded in exposing a trickster, they have been denounced by some of the papers professing to advocate Spiritualism as "medium crucifiers," Jesuites, Bundyites, etc. This last term has been applied to these earnest investigators, because Col. John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, has been the only editor who dared to raise his voice and pen in regard to one of the worst crimes ever imposed upon humanity,—that of simulating mediumship and giving bogus materializations. The effect of the stalwart blows of the editor of the JOURNAL is having its beneficial influence, and we see now *Light for All* in San Francisco, *The London Psychological Review*, and *The Medium and Daybreak*, side by side with the JOURNAL in its defense of all genuine mediumship and its denunciation of fraud and imposture. This is a step in the right direction and shows progress.

The speaker argued that no honest spirit or honest Spiritualist could endorse or connive at fraud, and that no honest medium would object to such test conditions as would honor their mediumship and the cause.

Mr. Wm. R. Tice gave his experience with a materializing medium in New York City, who had a double cabinet and was apparently locked therein in such a way that imposture seemed far from possible, but by a simple contrivance the partition was made to swing open on pivots in the centre. This fact he learned from the mechanic who constructed the cabinet. Mr. Tice suggested that care should be given to the investigation of these minor details.

Deacon D. M. Cole said he could not add much to what had been said by the lecturer of the evening, and related an anecdote of a speaker who had followed another and his speech consisted of, "I say ditto." He said we could not be too cautious in our investigations, and that honest mediums usually requested that reasonable care and caution should be observed. He was glad to see an effort made to sweep away the rubbish before the paths of students of the phenomena, and believed that much good would be the result.

Capt. J. B. Duff said that he was glad to see efforts being made to drive fraud and imposture out of the ranks; that a step in this direction was absolutely necessary for the protection of genuine mediumship. He gave a rather humorous account of his experience, recently with a materializing medium in New York City. No names were given, but the inference was that it was the same woman who had the patent cabinet referred to by Mr. Wm. R. Tice. Mr. Duff said that he was directed to go to see this materializing medium by another medium. He was told that his great aunt who died in England would make an important revelation to him; but he regretted to say that she did not put in an appearance, and his impression was that the spirit that came to him at this séance was an embodied one.

Mr. Duff expressed his gratification at the general good feeling present at all the meetings, and announced his absence from the city for a year, which his very many friends heard with regret. The hearty good will of the Fraternity goes with him to the far South whence business calls him, and also an earnest wish that he may safely return.

Mrs. J. T. Stryker was controlled by the spirit of E. V. Wilson and in his characteristic way this spirit endorsed the general sentiment of the meeting for honest mediumship and for genuine phenomena, saying he did not think that all mediums, who sometimes were caught and exposed, should be turned out of the ranks, but urged that all such be disciplined. The spirit emphasized this with all his own earnestness.

S. B. NICHOLS.

357 Flatbush Ave., Brooklyn, N. Y., Sept. 23.

Bless his Heart.

In a very elegant palace car entered a weary-faced, poorly-dressed woman with three little children—one a babe in her arms. A look of joy crept into her face as she settled down into one of the luxurious chairs, but it was quickly dispelled as she was asked rudely to "start her boot."

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenances of the others.

"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?"

He spoke eagerly, but she answered:

"Don't be foolish, dear; you may need them yourself, and, perhaps the woman is an impostor."

"No, I do not need them," he answered, decidedly, but in a very low tone. "You know I had a hearty breakfast and don't need a lunch. The woman looked hungry, auntie, and so tired, too, with those three little babies clinging to her. I'll be back in a minute auntie. I know mother wouldn't like it if I didn't speak a kind word to the least of these when I meet them.

The worldly auntie brushed a tear from her eye after the boy left her, and said, audibly, "Just like his dead mother."

About five minutes later, as the lady passed the mother and the three children, she saw a pretty sight—the family feasting as perhaps they had never done before; the dainty sandwiches were eagerly eaten, the fruit basket stood open.

The eldest child, with her mouth filled with bread and butter, said, "Was the pretty boy an angel, mamma?"

"No," answered the mother, with a grateful look brightening her faded eyes, "but he is doing angel's work, bless his dear heart!"

And we, too, say, "Bless his dear heart!"—*Peoria Call.*

Presence at a Distance.

(London Spectator.)

May I be allowed to contribute, in illustration of the mysterious brain or "will"-power supposed to exist, a story which appears to me more remarkable than any of the narratives that have yet appeared in your columns. A friend of mine told me that it was related to him many years ago, by my mother—the Ann Taylor of "Original Poems," "Hymns of Infant Minds," etc.—and that she mentioned the name of the family concerned; but this, unfortunately he had forgotten. Certain circumstances lead me to believe that the family referred to was that of the Watkinsons, spoken of in the "Autobiography, etc., of Mrs. Gilbert," vol. I., p. 26, as resident in her childhood—1786 to 1794—at Lavenham, in Suffolk. The story is as follows:

A son of this family had gone to America. One summer Sunday afternoon, they were attending service, and occupying a large square pew near the pulpit, in what I take to have been a meeting-house. It was hot, the door of the small building was wide open, and one of the party, who sat looking down the aisle, could see out into the meeting-house yard, which was shaded by tall trees. Suddenly, to his intense surprise, he saw the absent brother approaching through these trees, enter at the chapel-door, walk up the aisle, come to the very door of the pew itself, and lay his hand upon it, as if to take his seat among them. At this moment others of the family, sitting so that he was only then within their sight, saw him also, but at that same moment he vanished.

This strange occurrence naturally raised sad forebodings, but in course of time a letter arrived from the subject of them of later date than that of the vision, and it appeared that he was still alive and well. He was then written to, and asked if anything peculiar had happened to him on that particular Sunday. He replied that it was odd he should remember anything about a Sunday then so long passed, but that certainly something peculiar had happened to him that day. He had come in, overpowered with heat, and had thrown himself upon his bed, had fallen into a sound sleep, and had a strange dream. He found himself among the trees before the country chapel; service was going on; he saw them all, the door being open, sitting in their pew; he walked up the aisle, he put his hand on the pew door to open it, when he suddenly and to his great chagrin, awoke.

I am bound to say that, so far as I know, my mother's family—what remains of them do not remember her speaking of this strange incident; but my friend has a clear memory for such things, and is certain of her having done so. It would be interesting, however, to know whether such a story is known to any one else. If authentic, the question arises,—Can sleep release the soul like death. I am, sir, etc.,

JOSIAH GILBERT.

Marden Ash, Ongar, Essex.

Robert Collyer's Views on Unitarianism.

This eminent divine was lately asked as to the condition of the Unitarian denomination in this country and its probable future, questions which were discussed at the recent church convention. Mr. Collyer said in part.

"It is not fair to speak of the Unitarian church as a failure because our numbers and churches do not increase as do those of some other denominations. The advance guard is always few in number. So long as Unitarianism remains faithful to its mission of teaching absolute righteousness in contradistinction to theological righteousness, I think we shall be pioneers having hard work to do, with few rewards of a temporal nature. The results of our work during the last fifty years are to be seen in the greater charity between denominations, the greater importance given to deeds, the relegation of creed subtleties to the place of non-essentials, and the exaltation of the truth, 'God is love,' not hate, and we are all his children. The present attitude of the Unitarian denomination is hopeful, and promises well for the future. Never before had I heard so little negation in a convention as the one just ended. It seems as if the work of pulling down had been done and the time for building and planting had come. We have lived to see a charity and good will between orthodox churches and our own which would not have been hoped for by any sane man forty years ago. This summer I was actually asked to preach in a Presbyterian church, and did so, I hope to the satisfaction of the deacons and the good folks who came in crowds. The signs of the breaking away of creed barriers are on all sides and in every denomination. You can not take up a newspaper without finding something about the process. The time will never come in our life time when the Unitarian denomination will find its occupation gone.

"Political action" has been adopted by some Catholics. The *New York Herald* says:

"An organization which styles itself the 'German Roman Catholic Central Society' has been in session for several days past away out in Milwaukee, Wis. According to some of the latest dispatches one of its committees has reported a resolution 'in favor of the organization of Catholics for the purpose of electing candidates to political offices who will protect Catholics in their constitutional rights of unimpaired religious worship.' What does all this mean? Is there any State, city, or town in the country to-day where Catholics are not protected in their 'constitutional rights of unimpaired worship?' If there is we have never heard of it. This German Catholic society will affect the majority of people as a very silly organization. There is no country in the world to-day where Catholics have so many 'rights' as they have in the United States. They have not, it is true, any more privileges than they are fairly and legally entitled to. No one proposes to take these away from them, but they must not claim any special immunities as against other religious denominations. Politics has always been the bane of the Catholic Church. The less it has to do with it in this and in every other country the better."

A Well Merited Compliment.

W. J. Colville, writing to the *Banner of Light*, speaks as follows of Mr. Harmount of this city:

"Among the workers in the Second Society of Spiritualists of Chicago, no one can ever deserve more unqualified appreciation than Mr. Harmount, a gentleman whose kind-hearted and unselfish labors are legion and irrepressible. After a long and hard day's work this gentleman, instead of seeking rest or amusement, will devote his entire evening to healing the sick poor gratuitously. He is a wonderful healer, and could make almost a fortune if he chose by the use of his gift; but in the true apostolic spirit he leaves it to those who need to earn their living thus, to treat the wealthy and receive payment, while he generally devotes time and strength, and money in addition, to the relief of impecunious invalids. At one of the many pleasant receptions 'Windows' has held at his charming home, 23 Bishop Court, she gave him as a symbolic name in a characteristic poem—'The Crystal River of Healing Love.'"

Dr. Geo. L. Austin has prepared a little work on "Water Analysis," which is of special value at this time. It enables any one to test, by a simple process, drinking water, whether in wells, cisterns, reservoirs, or natural basins. It is a new volume of Lee & Shephard's Handbook Series.

"Ingersollism or Christianity: Which?" a camp meeting discourse by Dr. J. M. Peebles, just published. Price 15 cents. For sale at this office.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

THE ARTS AND SCIENCES. LITERATURE. DEVOTED TO SPIRITUAL PHILOSOPHY. ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXIII. CHICAGO, OCTOBER 14, 1882. No. 7

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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BY WM. EMMETTE COLEMAN.

In the last Christmas number of the JOURNAL, in an article by one of its most valued contributors, I find these words: "In Hindostan the month of August witnesses glad ceremonies in honor of Krishna, whose parents more than three thousand years ago were warned to flee over to Jumna with their babe and save it from the tyrant who made slaughter of the innocents in their little village, even as Herod slew Jewish children when Joseph and Mary fled and saved 'the child Jesus' in obedience to a heavenly warning. Through many centuries have these memorial assemblies gathered in Brahminical Asia." As this passage voices various popular misconceptions—errors very commonly held among Liberals and Spiritualists—I propose to state the exact facts corrective of these errors to the end that falsehood may be set aside and the truth made apparent. Like the writer of this paragraph, who is a gentleman of veracity and honor, I was, till within a few years past, misled by the current false statements on these points so constantly met with, and accepted them as truth. Having made a careful research into the facts, the "bottom facts," going to the fountain-head of information thereon, the Hindu sacred writings themselves, I am enabled to speak with accuracy thereupon.

It is true that the birthday of Krishna is joyously celebrated in India in August, and that this custom has obtained for some centuries, though perhaps not quite so "many" as the quoted writer may have supposed. Krishna is reported to have been born on the eighth day of the dark-half of the month Bhadra, which date corresponds with the 23d and 24th of August. The calendar system in India is such that any given day of one of the Hindu months does not invariably fall on any one day in the European and American calendar system, hence the eighth of Bhadra is sometimes the 23rd and sometimes the 24th of August. The birthday festival of Krishna is called the Janmashtami, and Prof. Weber, the eminent Sanskritist of Berlin, has published a work specially devoted to this Janmashtami, in which he traces back all records of this festival, and finds that its origin dates only about as far back as the twelfth Christian century. For only seven centuries, then, has this great feast-day been observed. The statement in Graves's "Sixteen Crucified Saviors," and other works, that Krishna was born December 25th, is an infamous falsehood, manufactured out of whole cloth.

In connection with the statement that Buddhist festivals have been kept up for 2,400 years, I would state that the date formerly given for Buddha's death, B. C. 543, was merely provisional, an approximation, and that Max Muller and General Cunningham have furnished very substantial evidence that Shakya-Muni (Gautama Buddha) died at least as late as 477 B. C. J. W. Rhys Davids, the leading authority in England on Buddhism, thinks that another probable error of 80 or 100 years has been discovered as regards this date, and that Gautama really died about 400 B. C. or a few years later, between 380 and 400 B. C. It is certain that 543 B. C. is erroneous: one or the other of the later dates is correct or nearly so. Buddhist festivals have therefore, been in vogue for 2,200 or 2,300 years.

The paragraph quoted reads as if the flight of the infant Krishna from the tyrant was a fact of history, an actual occurrence. Far from it. There is not a particle of authentic evidence that such a person as Krishna, or such individuals as his parents, Vasudeva and Devaki, or the tyrant king Kansa, ever lived. Everything that we are told of them was written from one thousand to twenty-five hundred years after the time they are supposed to have lived, and their whole lives constitute an almost unbroken series of supernatural occurrences. It is possible that a prince or hero called Krishna may have lived in the remote past in India, but if so we have nothing authentic of his history. The deeds attributed to him certainly never happened. Legend assigns him to a more or less prominent position in the great war of the Maha-Bharata, the date of which internecine contest, as nearly as can be determined, is in the neighborhood of 1,400 B. C. The narrative of this war in the Maha-Bharata is almost wholly mythical, and some Sanskritists think that the episodes and passages in which Krishna figures are all later additions to the poem, and that in the original poem he did not figure at all. The Maha-Bharata (that is, the Great [War of] Bharata) is the longest epic in the world, being fourteen times as long as the Iliad. This great work is a compilation of the work of centuries, dating from a few centuries before, to four or five centuries after Christ. Additions and revisions were made at various times in the interests of the Brahmanical priesthood; the Krishna legends were revamped and largely augmented, both in the Maha-Bharata and the subsequent Puranas

To counteract Buddhism, the Brahmans popularized the Krishna worship, and deified and glorified the young hero, the popular sun-god, the Apollo of India. As Krishna is never mentioned in the Vedas, his fame and worship must have arisen after all the Vaidik hymns were written. Even in the later additions to the Vedas, the Brahmanas and Upanishads, he is scarcely alluded to. In the Brahmanas, the oldest of these writings, his name never appears, while in the Upanishads, which were the latest written of the appendages to the Vaidik hymns, Krishna is barely alluded to once or twice, and then not as a specially important personage. The oldest Buddhist Sutras (Suttas), in naming the gods of the Brahmans, never mention Krishna. This proves that when those Sutras were written, two or three centuries before Christ, Krishna-worship was of no considerable extent. From that time on, however, the Krishna cult became strengthened, being manipulated by the Brahmans so as to win the people from Buddhism. In place of Buddha as an object of reverence and love, they set up Krishna, collecting and inventing legends concerning him to catch the popular fancy. Krishna was probably at first simply the god of the night, the personification of the dark or midnight sky, that is the night form of the sun-god, in contrast with Arjuna, the sun-god of the day. Krishna means, in Sanskrit, black or dark blue, and he is associated in the Maha-Bharata constantly with Arjuna. Arjuna at one time was identified with India, the god of the firmament. Krishna and Arjuna, then, personified, respectively, the dark or nocturnal sky and the light or noon-day firmament. It is therefore in my opinion, extremely doubtful, whether anything of a historical nature attaches to Krishna, his name and person being wholly mythical. As before remarked, it is barely possibly that a person called Krishna, who acquired notoriety by some exploits, possibly of arms, may have lived; but if so we know nothing concerning him or his history. All that we have of Krishna is mythical and legendary.

The oldest narratives of Krishna are in the Maha-Bharata, but these relate solely to his manhood exploits. His birth, infancy, and juvenile feats are not found in that work. To supply this deficiency, a work called the Harivansha was written, giving an account of his lineage, birth, infancy and youth.

This work forms a supplement to the Maha-Bharata, though all copies of the Bharata do not contain it. The oldest record we have of the existence of the Harivansha dates from the seventh century after Christ. No trace of it can be found prior to that time. In the tenth or eleventh century the Vishnu Purana was written, book five of which contains a life of Krishna, from his birth to his death; and in the twelfth century appeared the Bhagavata Purana, books ten and eleven of which contain a more extended life of Krishna. This latter work is the text book of the Krishna worshipers to this day, and is the most popular of all the Hindu sacred books. It is often confounded with the Bhagavad Gita, a very different work, written in the third or fourth century after Christ, and now forming a part of the Maha-Bharata. The Bhagavad Gita is a philosophical poem said to have been spoken by Krishna to Arjuna during the Bharata war, and contains none of the incidents of Krishna's life—is not at all biographical—though we constantly read statements made by uninformed persons that Krishna's life is contained in it. It is the Bhagavata Purana, written in the twelfth century, which contains the life of Krishna, and in this latter work are principally found the asserted parallels between Krishna and Christ.

No parallels with Christ are found in the Maha-Bharata, save on a few doctrinal points in the Bhagavad Gita, one of the later additions to the great epic. Many sanskritists are of opinion that parts of the Bhagavad Gita were written under Christian influences, but not one of them, orthodox or heterodox, sanctions such a self-evident absurdity (to any one versed in Sanskrit literature and philosophy) or that any part of Christianity was derived from the Bhagavad Gita. A few persons, in dense ignorance of Sanskrit scholarship and literature have broached this nonsensical theory, but no true Sanskrit scholar could for a moment entertain so silly a supposition. M. Jacolliot, in that miserable collection of lies and forgeries, the "Bible in India," pretends to quote at length narratives and passages from the Bhagavad Gita embodying the life and teachings of Krishna identical with those of Jesus, none of which can be found in the Bhagavad Gita. Jacolliot claims to be a Sanskrit scholar, when in truth he does not know the Sanskrit alphabet. He says God is called Zeus in Sanskrit, when there is no letter "Z" in Sanskrit and no sound corresponding to it. Zeus is Greek, the Sanskrit form being Dyaus. (Sanskrit, Dyaush-pitar, "Heaven-Father"; Greek, Zeus-pater; Latin, Ju-piter.) A few of the passages quoted by Jacolliot as from the Gita are contained in the Bhagavata Purana, while most of his quotations, etc., are impudent forgeries, not to be found anywhere in Hindu literature, and manufactured in the nineteenth century, probably by Jacolliot himself. A number of those forgeries have been copied by Kersey Graves in his "Sixteen Crucified Saviors," in connection with a number of others manufactured by Mr. Graves himself, as he scruples not to tell us in that work. Of the two or three hundred parallels between Krishna and Christ named by Mr. Graves, nearly every one is a forgery—not to be found in Hindu literature. A number of Jacolliot's forgeries about Krishna have been published various times as genuine by D. M. Bennett in the *Truthseeker* and in works published and written by him. Mr. Bennett invariably spelling the name Christna, though there is no such word in Sanskrit as Christna. *Ch* is never pronounced like *k* in Sanskrit, but always like *ch* in "church" in English. It is nonsense, then, to spell Krishna's name with a *ch*.

The oldest life of Krishna, that in the Harivansha, we have seen, was written several hundred years after the canonical and apochryphal Christian gospels, hence those gospels could not have borrowed from it. Besides, the Harivansha contains scarcely anything in it parallel with the life of Jesus in those gospels. I have carefully read the Harivansha, in order to determine this point, so I can speak knowingly and positively. The Vishnu Purana (eleventh century) I have also carefully studied. In it the legends of Krishna have become amplified, and a few partial parallels with Jesus may be found in it. The Bhagavata Purana (twelfth century) contains a still further amplification of the legends, and a larger number of the so-called parallels than the previous works.

The following will show the growth of legend in the Pauranik literature. In the earliest work, the Harivansha, no mention is made of the presence of angels at the birth of Krishna, and but little of a supernatural character marked his entrance into this world. In the Vishnu Purana, many marvelous phenomena are eloquently described as accompanying his birth: and in the Bhagavata Purana, the same with sundry embellishments, including the songs of attendant angels, are given. Again, in the Harivansha King Kansa does not order the destruction of all the male children when he finds that Krishna has escaped him. Not a word is said of any such massacre of children; but, instead, the day following Krishna's birth, Kansa visits the mother, and tells her she need fear nothing more from him, at the same time expressing regret for having killed her previous children. In the Vishnu Purana this visit of the king to Devaki the mother, and his penitence, are entirely omitted, and in its stead he summons a council of his daityas and orders that all young male children showing signs of unusual vigor be put to death. In the Bhagavata Purana, this slaughter is magnified so as to include all male children under two years of age—this latter agreeing closely with the Christian legend in Matthew.

In the light of these facts, how absurd to claim, as is often done, that, the Christian legend, was borrowed from the Hindu. The Vishnu Purana, in which the story of the "slaughter of the innocents" first appears, was written nine hundred years after Matthew's gospel, and the Bhagavata Purana, in which the "two-year-old" account is found, was written a thousand years after Matthew; while in the oldest life of Krishna, the Harivansha, written five hundred years after Matthew, not the remotest allusion can be found to this story. The probability is that the Hindu legend is derived from the Christian, especially the later addition of the "two-year-old" clause.

THE CAVE-TEMPLES OF ELEPHANTA.

In proof that the Christian version was taken from the Hindu, we often see it stated that a representation of Kansa destroying the children is sculptured in the Cave-temples of Elephanta, near Bombay, carved there long before the Christian era. This is a falsehood. The caves of Elephanta were excavated, at the earliest, the latter part of the eighth century after Christ, probably in the ninth or tenth century. Moreover, there is nothing in any way connected with Krishna in any part of these caves. They were dedicated to Shiva (Siva), and all the sculptures in them relate to that god. The Shiva worshipers (Shaivas) and the Vishnu worshipers (Vaishnavas) were two antagonistic sects when these caves were excavated, and nothing pertaining to the special worship of Vishnu is found in them. Krishna is a god of the Vishnuites (Vaishnavas), hence nothing pertaining to him could appear in a Shivaite temple. I have made a searching examination into the sculptures of Elephanta—have perused over a dozen descriptions of those sculptures and the scenes they represent, and examined closely the various volumes of plates representing the sculptures; and I find a general unanimity in all the accounts of the cave generally and of the particular group falsely asserted to represent Kansa killing the infants.

This group really represents Shiva, the destroyer, in his most terrific form as Vira Bhadra, in the act of destroying Daksha's sacrifice. Daksha, a son of Brahma, began a sacrifice to which Shiva was not invited, only the gods of the Veda being bidden thereto. All at once Shiva appeared as the terrible Vira Bhadra; he dispersed the gods and other attendants of the sacrifice, and seizing Daksha with one hand he cut off his head with another, while with a third he caught the spouting blood in a cup. In the Elephanta group Shiva has eight arms, three of which are occupied in killing Daksha,—one holding him down, one wielding the drawn sword, and the third catching the blood; three other arms are broken off, and two are held up. Shiva's face is fearfully distorted with rage, long tusks project each side of his mouth, and a necklace of human heads passes over his left shoulder and thigh, returning by his right thigh. Around the central figures are the gods grouped in fear, and above are ten figures, two being children. These ten are seated in devotion around the Lingam or Phallus (the male generative organ), which is directly over the head of Shiva. The lingam is well known to be the distinctive emblem of the Shiva worshipers, and its presence in this group proves it to be a Shaiva sculpture, disconnected entirely with Krishna.

Out of the fact that a large ferocious figure was represented holding a drawn sword, with two children in the vicinity, was manufactured the ridiculous story that it was the tyrant Kansa killing the children in order to destroy the infant Krishna (See Higgins's "Anacalypsis" for this and numerous other falsehoods.) Higgins also transformed the gods, stricken with fear at the terrible appearance of Shiva, into the parents of the children weeping for their dead offspring. The two living children adoring the lingam, were transformed into a host of dead children whose bodies were said to be strewn around the tyrant executioner. Notice that the following facts were suppressed in this false version; namely, the eight arms of Shiva; the necklace of heads, which of itself indicated the wearer to be Shiva, this being one of Shiva's most distinctive peculiarities; the lingam above the head of Shiva; and the fact that the figure was killing an adult instead of a child. All these facts proved that the group had no connection with Kansa and Krishna, and in order to bolster up a vile falsehood they were one and all concealed, suppressed. This contemptible lie is still being published in various freethought works. C. B. Waite's recent "History of the Christian Religion" contains it, and a labored effort is made in that work to prove that the Jesus legends were borrowed from those of Krishna, the whole of which is false. Dr. Inman's "Ancient Faiths in Ancient Names" has it, with a picture of the crucifixion of Wittoba (he means Vithoba), whom he identifies with Krishna. This crucifixion picture is another fabrication. Neither Krishna nor Vithoba was crucified. Kersey Graves's "Sixteen Crucified Saviors," one of the most unreliable books ever published, of course, has it, with embellishments.

Emma Hardinge-Britten's "Faiths, Facts and Frauds" also contains it, with other errors, copied from Higgins, Dupuis, Graves, etc. Justice demands that these abominable lies be no longer circulated against Christianity, and the authors of these books ought to exclude all such falsehoods from future editions thereof. No one but a rogue and a liar will continue to circulate proven falsehoods, even in a good cause. We have plenty of good, substantial facts with which to oppose Christianity, without resorting to lies and demonstrated absurdities.

SIR WILLIAM JONES AND KRISHNA.

In opposition to the above facts, it may be objected that Sir William Jones asserted that in the Sanskrit Dictionary written over two thousand years ago the history of Krishna is contained, and that in several passages he asserted the priority of the Krishna legends to those of Jesus. These statements evidence the ignorance of Sir Wm. Jones of the real facts. When he wrote—in the infancy of Sanskrit researches—comparatively little was known of Sanskrit literature. He did excellent pioneer work, but it was only pioneer work. He led the way for other and greater minds to follow. His writings teem with blunders, owing to his imperfect knowledge of Sanskrit literature and philosophy. The dates he assigned to Hindu works were wide of the truth, often mere haphazard guesses. The "Institutes of Manu" (Manava-Dharma-Shastra) which he thought written 1,200 B. C., really dates from the third to the fifth century B. C.; and so of other works. He was almost entirely ignorant of the Vedas, the fountain-head of Hindu mythology, a knowledge of which is indispensable before one can form any just conception of Sanskrit literature and theology. His statements concerning Krishna are full of errors, worthless as authority. He actually speaks of the Bhagavad Gita as containing a full account of the life of Krishna, although nothing of the sort is found in it; and this despite the fact that an English translation was then published, this being, I think, the first Sanskrit work of which an English translation was published.

The Sanskrit Dictionary referred to by Jones is undoubtedly the Amara Kosha, written by Amara Sinha. This is the oldest Sanskrit Dictionary which has come down to us, and it was well known to Sanskritists in Sir Wm. Jones's time. No other Sanskrit Dictionary is known to this day older than the tenth century after Christ; so the famous Amara Kosha must have been meant by Jones. The author, Amara Sinha, is said to have been one of the "nine gems" or illustrious personages at the court of King Vikramaditya, the Solomon or Saladin of India. From insufficient data it was formerly thought that Vikramaditya lived B. C. 56, but this is now known to be a mistake. We have strong evidence that he lived as late as the fifth or sixth century after Christ, and perhaps later. Moreover, the book contains internal evidence that it must certainly have been written in the fifth century or later. It contains scientific data first introduced into India after A. D. 400. The best Sanskritists of to-day assign it to the fifth century, its earliest possible date. Besides, the Amara Kosha does not contain a full life of Krishna. It contains very little, indeed, concerning him, and the asserted parallels with Christ are conspicuous by their absence. So much for Sir Wm. Jones's blunders and inaccuracies about Krishna.

There is no evidence, anywhere in Sanskrit literature, that narratives embodying legends of Krishna parallel with those of Jesus, were in existence before the Christian era, or before the Christian gospels were written. I have carefully studied over three hundred volumes devoted to Sanskrit literature and theology, and not a vestige of such stories can I find till long after the birth of Jesus. Being a steadfast opponent of Christianity, I have not endeavored to find things favorable to that system—a system of thought I despise and have fought for nearly twenty-five years. I have sought for the truth, the facts, irrespective of what those facts are; and the truth, the facts, are as I have said. Christianity borrowed nothing from Krishnaism. This is beyond all reasonable doubt.

The quotation at the beginning of this article says that Krishna's parents "were warned to flee over the Jumna with their babe and save it from the tyrant who made slaughter of the innocents in their little village." First, the parents did not live in a little village, but in the city of Mathura, the capital of Kansa's kingdom. Next, they were not warned to flee from the tyrant with their babe, nor did they flee from Mathura. Nothing of this can be found in Hindu literature. Krishna's mother, Devaki, was a cousin of King Kansa, and being warned that a child of Devaki would kill him, Kansa determined to destroy every child of hers at its birth. He confined her and her husband, Vasudeva, in his palace at Mathura, and their first six children he killed at birth. The seventh, Balarama, was saved by being miraculously transferred from the womb of Devaki to that of Rohini, another wife of Vasudeva. The eighth was Krishna, and the night of his birth, the father, Vasudeva, took the infant (miraculously passing through the guards of his prison) and crossed the river Yamuna (now called Jumna) on which the city of Mathura stood. On the other bank, opposite the city, he found the cart of Nanda, a cowherd, whose wife had just been delivered of a daughter. An exchange of the children was made. Krishna was deposited by the side of the cowherdess, and he grew up as a cowherd, the son of Nanda. Vasudeva returned with the female infant to his wife's side in Mathura. The guards awaking, heard the child cry and reported the birth to Kansa. He came to the birth chamber at once and slew the infant. As it ascended to heaven it cried out to Kansa that he whom he sought to kill was still alive and would in due time destroy Kansa. On hearing this, according to the Harivansha, as before stated, Kansa shortly after visited the mother of Krishna and expressed his regret for his inhuman slaughter of her children. The Vishnu and Bhagavata Purana instead of this make Kansa at once order the destruction of all the male children.

From this we see that no flight of the parents occurred or was thought of, and that instead of Krishna being carried into a distant country to save him from the tyrant, his father simply took him across the river Yamuna, returning at once to his home. In the Harivansha nothing is said of the father being told to do this by any one; it says he did so, "obedient to the paternal sentiment." But in the Puranas he is told to thus save the child by a supernatural visitant. Vasudeva therefore was not "warned" like Joseph; he had no need of being warned that the king intended to kill the infant. This he knew from the first, whereas Joseph knew nothing of the danger menacing the child Jesus till the angel "warned" him. It is plainly seen how striking the differences between the Krishna and Jesus legends, and

Continued on Eighth Page.

Dr. Prime and Concord Philosophy.

To the Editor of the Religio-Philosophical Journal:

The editor of the New York *Observer* spent a few days at Concord and gives his observations of the School of Philosophy in an Irenæus letter. They are characteristic, but not uncandid or inaccurate. He looks on the fairer side, but has an eye open to what he regards as the weaker.

The consciousness of her men of repute, if not of the school at Hillside, is already dominant at Concord. "New York is a great commercial power," said a citizen to the Doctor; "but the greatest intellectual power of the world is Concord."

The school was a goodly sight; fifty persons were seated in front of the platform; twelve only were men. Why is it that high philosophy as well as pure religion draws more women than men? A lady remarked that they often walked to the school; it was like walking in Athens, and the conversation was such as it would be there. Another complained that she did not understand more than half; "particularly," she explained, "I am not up with Hegel."

THE BRAHMA POEM.

Mr. F. B. Sanborn, the friend of Thoreau and John Bran, lectured on the Oracles of New England. He began with Edwards and finished with Emerson. In his view Ralph Waldo Emerson was the great poetic philosopher, greater than Plato, greater than any of his teachers or disciples. Prof. Bowen had ridiculed him in the *North American Review*, calling the poem of *Brahma* the "very climax of nonsense, beyond the folly of which the human mind cannot go." Mr. Sanborn however declared: "I expect to live to see a professorship founded in Harvard University for the express purpose of interpreting that poem."

Perhaps so; but Old Harvard will need to undergo a great ransacking, removal of *debris* and a destruction of cobwebs.

It is known by Oriental scholars that *Brahma* is the epitome of the *Bhagavata Gita* and Yoga philosophy. Its essential idea is that of Identity—the unity of subject and object, of *nous* and noëtic, of mind and what mind comprehends, of cause and effect, of spirit and matter, of the Divine in man and the Divine beyond.

When this poem first appeared in the initial number of the *Atlantic Monthly*, November, 1857, I made an explanation of it for an educational journal. Some one then made the remark that I had been fooled; and that the aim of the writer was to express absolutely nothing in a manner to lead readers to imagine it profound sense. I did not know or suspect that Mr. Emerson wrote it, as I was not then conversant with his writings; but I knew the mystic ring too well to be led astray.

RELIGIOUS TENDENCIES AT CONCORD.

Dr. Prime remarks with complacency the religious tendencies of the school at Concord; not forgetting, however, to note exceptions. Professor W. T. Harris, whom he considers the leader, he affirms, "is an orthodox Christian philosopher." Mr. A. Bronson Alcott, the Dean, is "a man thoroughly in earnest, and imbued with the sentiments of the Mystics more than with the positive views of any modern school of philosophy."

The lecture on "Individuality" which Mr. Alcott distinguishes from *Personality*, greatly pleased the Doctor. "The *person* is the soul as it flowed from its divine source; the *individual* has by error chosen evil and become separated from this source." The philosopher Schelling seems to make a similar distinction; and Coleridge says: "Personality is individuality existing in itself, but with nature as a ground." Individuality the dictionaries make to be a separate nature, that which distinguishes. According to Mr. Alcott, therefore, individuality, by bringing the man in opposition to God, is the Fall. Jesus Christ alone never fell. Man must have help—be born again. No man can atone for himself. Divine grace must come to his aid.

Miss E. P. Peabody, also an octogenarian, would not accept this distinction of individuality and personality. Her point was a sharp one, and Dr. Prime dared not give it, but calls it "a long and very inconsequential conversation."

Mr. Alcott explained that the will of Jesus was always at one with the will of God.

"Why, then," demanded Miss Peabody, "does he say: 'Not my will but thine be done?'"

This question was not answered.

Dr. Prime asked Mr. Alcott what he meant by "atone" and "atonement."

"Making the soul 'at one' with God," he replied.

"Do I understand you," Dr. Prime asked, "as holding any system of philosophy that rejects the atonement as defective?"

"I do," answered Mr. Alcott. "My view is that which is known as the Christian system, embracing the doctrine of the atonement in the orthodox sense of the word."

NOT QUITE CERTAIN.

Dr. Prime regarded much in Mr. Alcott's lecture as very helpful and strengthening; and was of opinion that any one accustomed to self-study could find useful instruction in his struggles to become better, more like God, his divine original. Yet he questions and not unnaturally:

"This school has been reputed as unchristian, if not anti-Christian; and undoubtedly, some of its teachers and pupils seek after a wisdom and a system that dispenses with the revelation of divine truth. And such is the flexibility of language, the ingenuity of learned men in saying one thing that is understood to mean another, and such is the undoubted position of some of the teachers, that I would not call it a school of *Christian* Philosophy."

Nevertheless, he found high intellectual enjoyment and heard hardly an expression that grated harshly on his convictions. Every word was in harmony with the clear recognition of God. "There was no hint of any thing like materialism or atheistic evolution; but all teaching and discussion proceeded on the assumption that every one believed in God and held him in reverence. This great fact is in evidence that scientific infidelity and philosophical atheism are not gaining ground."

I may hardly presume here to add a comment, but I will. Philosophy has for its goal the actual and absolute wisdom, the knowledge of that which is. Hence no philosopher is ever an atheist or materialist, but a seeker after the truth and a worshiper. None of the lecturers on the Concord platform so far as I know, ever entertained different sentiment.

EMERSON WITHOUT SIN.

"I was not here at the commemorative Emerson service," says *Irenæus*, "when two of the speakers publicly declared that Ralph Waldo Emerson had no need of repentance, for he never committed a sin. Mr. A. B. Alcott, his neighbor and life-long friend, does not say so, but affirmed that this could be said only of Jesus Christ."

I do not consider this matter worth a cavil or dispute; and have no desire to hold any one to it, if it is discovered in a cooler moment. Yet I think Mr. Alcott did say so. It is very likely that when in higher moods, rapt out of every day casuistries into the soul of things he says things differently and with a fuller meaning. When he descends into common life he sees with the vulgar eyesight, without insight.

I do not remember, however, who "the two" were that so depicted Mr. Emerson; but it was done. Nor is such a representing of a man without apostolic warrant. "Walk in the spirit and ye shall not fulfil the lust of the flesh," says Paul. "As many as are led by the spirit of God they are the sons of God." "Being made free from sin ye became servants unto righteousness....and have your fruit unto holiness." As sin is a wandering and erring from the right way; he who walks in that way does not sin.

The first Johannean Epistle is very explicit. "We know that whosoever is born of God sinneth not." "God is love; and he that dwelleth in love dwells in God and God in him." "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.... Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin because he is born of God."

Every argument which indicates the Son of God to be without sin, applies to every spiritual man. Mr. Emerson may very properly be included in its scope. So, too, may *Irenæus*, if his faith "dispels all clouds and lifts him to a plane where light and love and beauty dwell with ineffable brightness in the midst of peace that passeth all understanding."

A. WILDER.

A Sad Experience.

To the Editor of the Religio-Philosophical Journal:

One day, a few months ago, as my friend, Mr. Joseph Brett of Geneva, Ohio, was seated in front of the Cleveland Brush Electric Light Works, of this city, a man came along and sat down beside him. Conversation elicited the information that this man, who gave his name as John Marten, from the western part of Pennsylvania, was seeking employment in the Brush Works. The talk having at length drifted to the subject of the low rate of wages, Mr. Brett remarked that the amount was not sufficient to maintain a family in half-way decent comfort, when the man, with a down-hearted sigh, rejoined: "God help me! I have no family to support, now. I have laid all mine in the ground." In deep sympathy, Mr. Brett inquired under what circumstances the hard bereavement had occurred. After a lengthy pause, this sorrowful narrative was given:

"Three years ago, I was as happy a man as you could find anywhere, with a good wife I loved and three children more dear to their father's heart than any words of mine can tell. Then my wife fell ill with a cancer, and in spite of all we could do, she got worse and worse, till last summer, she was confined to her bed altogether. At this time my oldest boy was not nine, the next was a girl about six, and the smallest not much more than a baby. One day I was at work in the fields, when a white dove suddenly flew past my head, so close as to brush my cheek with the tip of its wing. While I looked to follow where it went, it wheeled and brushed my cheek again as it darted by; a third time I felt its feathers on my face, when, to my utter astonishment, it had instantly vanished out of sight. There was such a large space of cleared land all around, that I was puzzled to tell where the bird could have gone to, all in a flash. I looked all around as quickly as I could, but not the least sign of the dove could I see. On the very next day, as I was seated at dinner, my eldest boy said: 'Papa, I'm going to die!' 'Nonsense, my dear boy,' I said. 'What put such an idea as that in your head?' He was as healthy as he could be, and I felt his talking that way was just childish foolishness, but I could not imagine what could have set him to think such a thing. He did not tell me why he got the notion about dying, but he said again, in such an earnest way as I had never seen in him before, 'Yes, papa, I'm going to die.'

"Of course, this worried me a good deal, but I could not believe there was more than a childish notion in it, and I drove it out of my mind. But when I came home in the evening, I found that Freddy and his sister had dug a grave the full size of himself, in the garden, and after going through the make-believe of a funeral, had filled up the hole and placed a stick for headstones at each end of the raised mound. This troubled me more than I can tell, and do what I would I could not drive from my mind a creeping dread of something serious to happen. The trouble came only too soon. The very next day the boy and girl were taken down with scarlet fever, and in a short time Freddy was laid where he had foretold. The girl, to my great joy, got sufficiently well to be sent to her grandmother's, where she could be better taken care of than was possible at home. But only for a little while. Soon the ground covered another of my little angels, and in a few weeks baby was called for and all were gone.

"I cannot tell you how this, coming so unexpectedly, seemed to tear my heart to pieces. I never knew how I loved them till they were gone. But my poor wife was so low, I had to give most of my time to her. It seems a hard thing to say, but her trouble helped me to bear the loss of the poor children. You see, she was suffering so much, it seemed to take up all my thoughts to help and comfort her. One evening, when quite a number of the neighbors were kindly sitting up with her, my wife requested all to leave her bedroom and only myself be with her. It was early in the evening and the moon was shining very bright in at the one window opposite the foot of the bed. There was no lamp lit and I was sitting by the side of the bed, with my face to the window. Happening to look in that direction—I forget how long after I had come into the room—I saw a man outside, quite close to the glass, looking through straight at my wife. Before I could stir to find out what he was doing there, the face began to sink downwards, in a slow, gliding kind of way, till it was just in a line with my wife's head on the pillow, when there was a sharp report, like the crack of a gun going off, and the figure vanished out of sight.

"At first I was so bewildered I could neither stir nor speak. Seeing that my wife could not have noticed what I had seen and heard, she was lying so quiet and calm, I thought I would not say anything about it. But the next minute we both heard noises as if a carpenter was at work in the back kitchen; there was the sound of sawing, planing and driving nails quite plain; it was just as if a hammer, or saw, or plane, was lifted up and set down again, exactly as it would be in actual work. I hurried out to see what it was, but could find nothing of the sort. The kitchen was empty of all but our own things; but to my still greater astonishment, the noises I had heard now sounded as if the work was being done in my wife's bedroom. I hurried back, when the noise all stopped and everything was just as I had left it. Telling my wife of this, I was more astonished than ever to find that she had not heard the least sound after I left; and then it fell on my heart like a lump of icy lead, when she said: 'John! that's a call for me!' I tried to feel it was not, but a terrible dread I could not shake away weighed me down. My poor wife died that night and I was left in the world all alone. For a while I was like a crazed man, till the lead got so heavy I thought I would make an end of my troubles and be with wife and children. And I believe I should have made away with myself, but one night, as I lay awake in bed, brooding over my hard trouble, I saw my dear wife float into the room through the window. I never saw her plainer in my life, as she came and sat close by me on the side of the bed, with our dear little baby in her arms, held close to her breast. She did not speak, but looked at me so loving and seemed so peaceful, happy and good, dressed in the most beautiful white robe I ever saw, that a big load was lifted off my heart, and I felt that I could now go on and wait in patience till my own right time came. My wife seemed to understand this, for she smiled on me so bright and contented, and then slowly floated away. I know I saw her; that she came purposely to comfort me; that all her troubles were ended; and that she did not want me to grieve for her and the children any more."

This is the simple story as it was told, and there is not the slightest doubt in my mind that it was strictly true. He is a plain, unpretending man, who sought relief by unburthening his mind of its tale of sorrow, in consequence of the brotherly sympathy expressed by Mr. Brett.

W. WHITWORTH.

Cleveland, Ohio.

Letter from Paris, by Susan G. Horn, Author of "Strange Visitors."

To the Editor of the Religio-Philosophical Journal:

The JOURNAL reaches us regularly and in the midst of the excitement of this gay metropolis, its spiritual face helps to keep alive the better side of our nature. Paris is awaking from her summer siesta and travelers from the land of free thought are to be met with on every side swarming like bees around honey; and now that the great theme of the war in Egypt is brought to a speedy close by the incisive action of British soldiers, Spiritualism once more appears upon the tapis.

Mr. Home gave new impetus to the subject by publishing his interview with the spirit of Henri Delaaze, a noted French journalist, who according to a promise made during life, appeared to the medium in a remote town in Savoy, shortly after his death and before the announcement of his demise could have reached Home.

It is pleasant to know that this renowned medium has not lost his spiritual gifts by continued illness. When I last met him he was suffering greatly from neuralgia, but in the intervals succeeding his pain he was as cheerful as a spirit might be, and improvised for us and recited in an admirable manner.

Mrs. Poole in her intelligent weekly survey in the JOURNAL, of woman's position, calls attention to the capabilities of our sex, and chronicles the rapid advancement it is making in America and Europe, and the noble action of many colleges in giving to woman her well earned degree of lawyer, doctor and preacher.

Our book, "The Next World," still is in "durance vile," Mr. Burns, the London publisher, being constantly under the harrow, financially speaking. He does not evidently understand managing his publishing and journalistic business as our American spiritual firms do, whom we never hear making such heart-rending appeals to the public for aid. A movement is now on foot to sustain him in his work, which I heartily hope will succeed, for he is an active worker.

I was not surprised to read in the last *Medium and Daybreak* of the exposé of Miss Wood, for of all the flimsy, fraudulent manifestations hers was the most flagrant. We had the pleasure (or pain) of attending her séance given at the Spiritualistic Society Rooms, London, and on returning home after its close I expressed to my husband my feelings at what I had seen, as my good sense had been insulted and my highest nature outraged by being asked to believe that the doubled-up form of this little Miss Wood was that of Pence, a Hindoo spirit child of ten years! It is a shameful thing that such creatures should be permitted by a good natured spiritual public to defraud humanity and the Spirit-world.

Deistical France, as Christians opprobiously call this enlightened nation, with which we are at present sojourning, sets an example of order and quiet to Protestant England and America. How refreshingly clean are the streets! How happy look the workmen in their fresh blouses, sitting about the parks and cafés on this, "God's holy day," with their companions, women and children. No drunkenness disturbs the pure atmosphere; no loud swearing; no rows or fighting; no lounging at street corners or collecting about grog shops; no half closed windows or doors hypocritically inviting in the unhappy inebriate or lonely youth to further damnation; no unwise legislation as in our free but priest-ridden country, to darken the day by religious anathemas and edicts of imprisonment to those who dare enjoy their Sunday as a holiday; no such picture presents itself to the traveler's eye, but instead peace, cleanliness and happiness reigns. The workman who desires to increase his store and to add to the support of his family by working on Sunday, can do so. The First Napoleon with an enlightened policy worthy of imitation by those who consider themselves in advance of him, when asked to pass a law prohibiting work on the Sabbath, replied that it would be an act of a barbarian to deprive a man of the right to work when he wished to; and so it has become an established right in France for a man to labor on any day he may desire to gain subsistence.

Opposite my window some magnificent stone buildings are in course of erection, and to-day (Sunday) I saw a few workmen leisurely engaged in sawing the stones and making a few sous for their Sunday pottage.

Religious croakers are constantly predicting the speedy annihilation of France, because she will not keep her people longer in bondage to the church and priests. The *American Register*, with eyes blinded by narrow religious teachings, laments the present condition of France and anticipates the downfall of the French Republic because it will not recognize religious dogmas, and has recently passed a law admitting to the courts an oath sworn upon a man's "conscience and honor," thus not making a belief in the Bible the standard of a person's ability to tell the truth. How many falsehoods are sworn on that unfortunate book our Christian courts can ably testify.

I trust the day is not far distant when America will do away with her sentimental religion which bears no fruit but apples of ashes, and replace it by a practical one. Such men as Henry Ward Beecher in the pulpit and our able spiritual lecturers on the platform, ought to accomplish for the greatest nation on the face of the earth, social and religious liberty.

The RELIGIO-PHILOSOPHICAL JOURNAL of September 2nd, just received. I am glad to learn that Lake Pleasant has given Roberts his just due.

Paris, Sept. 20, 1882.

Letters from New York.

BY LYDIA MARIA CHILD.

September 2, 1841.

Oh, these damp, sultry days of August! how oppressive they are to mind and body! The sun staring at you, from bright red walls, like the shining face of a heated cook. Strange to say, they are painted red, blocked off with white compartments, as numerous as Protestant sects, and as unlovely in their narrowness. What an expenditure for ugliness and discomfort to the eye! To paint bricks their own color, resembles the great outlay of time and money in theological schools, to enable dismal, arbitrary souls to give an approved image of themselves in their ideas of Deity.

After all, the God within us is the God we really believe in, whatever we may have learned in catechisms or creeds.

Hence to some, the divine image presents itself habitually as a dark, solemn shadow, saddening the gladsomeness of earth, like thunder-clouds reflected on the fair mirror of the sea. To others, the religious sentiment is to the soul what spring is in the seasons, flowers to the eye, and music to the ear. In the greatest proportion of minds these sentiments are mixed, and therefore two images are reflected, one to be worshiped with love, the other with fear.

Hence, in Catholic countries, you meet at one corner of the road frightfully painted hell-fires, into which poor struggling human souls are sinking; and at another, the sweet Madonna, with her eye of pity and her lip of love. Whenever God appears to the eye of faith, as terrible in power, and stern in vengeance, the soul craves some form of mediation, and satisfies its want. As the reprobate college-boy trusts to a mother's persuasive love to intercede for him with an angry father, so does the Catholic, terrified with visions for torment, look up trustingly to the "Blessed mother, Virgin mild."

Not lightly, or scornfully would I speak of any such manifestations of faith, childish as they may appear to the eye of reason. The Jewish dispensation was announced in thunder and lightning; the Christian, by a chorus of love, from angel voices. The dark shadow of the one has fearfully thrown itself across the mild radiance of the other. Those old superstitious times could not well do otherwise than mix their dim theology with the new-born glorious hope. Well may we rejoice that they could not transmit the blessed idea completely veiled in gloom. Since the past will overlap upon the present, and therefore Christianity must slowly evolve itself from Judaism, let us at least be thankful that,

> "From the same grim turret fell
> The *shadow* and the *song*."

Whence came all this digression? It has as little to do with New York, as a seraph has to do with banks and markets. Yet in good truth, it all came from a painted brick wall staring in at my chamber window. What a strange thing is the mind! How marvellously is the infinite embodied in the smallest fragment of the finite!

It was ungrateful in me to complain at those walls, for I am more blessed in my prospect than most inhabitants of cities; even without allowing for the fact that, more than most others, I always see much within a landscape—"a light and a revealing" every-where.

Opposite to me is a little, little, patch of garden, trimly kept, and neatly white-washed. In the absence of rippling brooks and blooming laurel, I am thankful for its marigolds and poppies,

> ...."side by side,
> And at each end a hollyhock,
> With an edge of London Pride."

And then between me and the sectarian brick wall, there are, moreover, two beautiful young trees. An Ailanthus, twisting its arms lovingly within its smaller sister Catalpa. One might almost imagine those two trees, lovely nymphs suddenly transformed to trees in the midst of a graceful, twining dance. I should be half-reluctant to cut a cluster of the beautiful crimson seed-vessels, lest I should wound the finger of some Hamadryad,

> "Those simple crown-twisters,
> Who of one favorite tree in some sweet spot
> Make home and leave it not."

But I must quit this strain; or you will say the fair, floating Grecian shadow casts itself too obviously over my Christianity. Perchance, you will even call me "transcendental"; that being a word of most elastic signification, used to denote every thing that has no name in particular, and that does not especially relate to pigs and poultry.

Have patience with me, and I will come straight back from the Ilissus to New York —thus.

You too would worship two little trees and a sun-flower, if you had gone with me to the neighborhood of Five Points the other day. Morally and physically, the breathing air was like an open tomb. How souls or bodies could live there, I could not imagine. If you want to see something worse than Hogarth's Gin Lane, go there in a warm afternoon, when the poor wretches have come to what they call home, and are not yet driven within doors by darkness and constables. There you will see nearly every form of human misery, every sign of human degradation. The leer of the licentious, the dull sensualism of the drunkard, the sly glance of the thief—oh, it made my heart ache for many a day. I regretted the errand of kindness that drew me there; for it stunned my senses with the amount of evil, and fell upon the strong hopefulness of my character, like a stroke of the palsy. What a place to ask one's self, "Will the millenium ever come?"

And there were multitudes of children—of little girls. Where were their guardian angels? God be praised, the wilfully-committed sin alone shuts out their influence; and therefore into the young child's soul they may always enter.

Mournfully, I looked upon these young creatures, as I said within myself: "And this is the education society gives her children—the morality of myrmidons, the charity of constables!" Yet in the far-off future I saw a gleam. For these, too, Christ has died. For these was the chorus sung over the hills of Judea; and the heavenly music will yet find an echo deep in their hearts.

It is said a spacious pond of sweet, soft water, once occupied the place where Five Points stands. It might have furnished half the city with the purifying element; but it was filled up at incredible expense—a million loads of earth being thrown in, before perceivable progress was made. Now, they have to supply the city with water from a distance, by the prodigous expense of the Croton Water Works.

This is a good illustration of the policy of society towards crime. Thus does it choke up nature, and then seek to protect itself from the result, by the incalculable expense of bolts, bars, the gallows, watch-houses, police courts, constables, and "Egyptian tombs," as they call one of the principal prisons here. If viewed only as a blunder, Satan might well laugh at the short-sightedness of the world, all the while toiling to build the edifice it thinks it is demolishing. Destroying violence by violence, cunning by cunning, is Sisyphus' work, and must be so to the end. Never shall we bring the angels among us, by "setting one devil up to knock another devil down," as the old woman said, in homely but expressive phrase.

September 30, 1841.

A few days since, I crossed the East River to Brooklyn on Long Island; named by the Dutch, Breuckien, or the Broken-land. Brooklyn Heights, famous in revolutionary history, command a magnificent view of the city of New York, the neighboring islands, and harbor; and being at least a hundred feet above the river, and open to the sea, they are never unvisited by a refreshing and invigorating breeze. A few years ago, these salubrious heights might have been purchased by the city at a very low price, and converted into a promenade of beauty unrivalled throughout the world; but speculators have now laid hands upon them, and they are digging them away to make room for stores, with convenient landings from the river. In this process, they not unfrequently turn out the bones of soldiers, buried there during the battles and skirmishes of the revolution.

We turned aside to look in upon the small, neat burying-ground of the Methodist church, where lie the bones of that remarkable young man, the Rev. John Summerfield. In the course of so short a life, few have been able to impress themselves so deeply and vividly on the memory of a thousand hearts, as this eloquent disciple of Christ. None who heard the fervid outpourings of his gifted soul could ever forget him. His grave is marked by a horizontal marble slab, on which is inscribed a long, well written epitaph. The commencement of it is the most striking:

> "Rev. John Summerfield. Born in England; born again in Ireland. By the first, a child of genius; by the second, a child of God. Called to preach at 19; died at 27."

Dwellings were around this little burying-ground, separated by no fences, their thresholds divided from the graves only by a narrow foot path. I was anxious to know what might be the effect on the spiritual character of children, accustomed to look out continually upon these marble slabs to play among the grassy mounds, and perchance to "take their little porringer, and eat their supper there."

About two miles from the ferry, we came to the marshy village of Gowannus, and crossed the mill-pond where nearly a whole regiment of young Marylanders were cut off, retreating before the British, at the unfortunate battle of Long Island. A farm near by furnishes a painful illustration of the unwholesome excitement attendant upon speculation. Here dwelt an honest, ignorant, peaceful old man, who inherited from his father a farm of little value. Its produce was, however, enough to supply his moderate wants; and he took great pleasure in a small, neatly kept flower garden, from which he was ever ready to gather a bouquet for travellers. Thus quietly lived the old-fashioned farmer and his family, and thus they might have gone home to their fathers, had not a band of speculators forseen that the rapidly increasing city would soon take in Brooklyn, and stretch itself across the marshes of Gowannus. Full of these visions, they called upon the old man, and offered him $70,000 for a farm, which had, originally, been bought almost for a song. $10,000 in silver and gold, were placed on the table before him; he looked at them, fingered them over, seemed bewildered, and agreed to give a decisive answer on the morrow. The next morning found him a raving maniac! And thus he now roams about, recklessly tearing up the flowers he once loved so dearly, and keeping his family in continual terror.

On the high ground, back of this marsh, is Greenwood Cemetery, the object of our pilgrimage. The site is chosen with admirable taste. The grounds, beautifully diversified with hill and valley, are nearly covered with a noble old forest, from which it takes its cheerful name of the Green Wood.

The area of two hundred acres comprises a greater variety of undulating surface than Mount Auburn; and I think excels in a natural beauty. From embowered glades and deeply shaded dells, you rise in some places twenty feet, and in others more than two hundred, above the sea. Mount Washington, the highest and most remarkable of these elevations, is two hundred and sixteen feet high. The scenery here is of picturesque and resplendent beauty;—comprising an admirable view of New York; the shores of North and East River, sprinkled with villages; Staten Island, that lovely gem of the waters; the entire harbor, white with the sails of a hundred ships; and the margin of the Atlantic, stretching from Sandy Hook beyond the Rockaway Pavilion. A magnificent monument to Washington is to be erected here.

Thence we rambled along, through innumerable sinuosities, until we came to a quiet little lake, which bears the pretty name of Sylvan Water. Fish abound here, undisturbed; and shrubs in their wild, natural state, bend over the margin to dip their feet and wash their faces.

> "Here come the little gentle birds,
> Without a fear of ill,
> Down to the murmuring water's edge,
> And freely drink their fill."

As a gun is never allowed to enter the premises, the playful squirrels, at will, "drop down from the leafy tree," and the air of spring is redolent with woodland melody.

An hour's wandering brought us round to the same place again; for here, as at Mount Auburn, it is exceedingly easy for the traveller to lose his way in labyrinthian mazes.

> "The wandering paths that wind and creep,
> Now o'er the mountain's rugged brow,
> And now where sylvan waters sleep
> In quiet beauty, far below,
> Those paths which many a lengthened mile
> Diverge, then meet, then part once more,
> Like those which erst in Creta's isle,
> Were trod by fabled Minotaur."

Except the beautiful adaptation of the roads and paths to the undulating nature of the ground, art has yet done little for Greenwood. It is said the company that purchased it for a cemetery, will have the good taste to leave the grounds as nearly as possible in a state of nature. But as funds are increased by the sale of burying lots, the entire precincts will be enclosed within terrace-walls, a handsome gateway and chapel will be

Continued on Third Page.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

REST.

Rest will be sweet in the evening, when the day's long labor is done—
Now, I must be up and doing, for my work is scarce begun!

Peace may be dear to the veteran, grown weary of war's alarms—
But now I'm longing for battle, the clash and the clang of arms!

Death by and by will be welcome, if I have been faithful and true—
Now, there is life to be lived, and I have so much to do!

Once, in the early morning, when the dews were not yet dry,
In the misty summer morning, or ever the sun was high,

As I looked along the road whereby I must presently go,
And saw how great was the journey, how fiercely the noon would glow,

Life felt too heavy a burden, and I so weary and worn,
Weary before I had labored, and longing for night at morn.

Weary before I had labored; but labor has brought me rest,
And now I am only eager to do my work with the best.

What right have I to be weary, when my work is scarce begun?
What right have I to be weary, while aught remains to be done?

I shall be weary at even, and rest will the sweeter be;
And blessed will peace be to them that have won the victory!

But now is the time for battle—now I would strive with the best;
Now is the time for labor; hereafter remaineth a rest.

—*Mary A. Hoppus.*

Mrs. Mary McGill of Oswego, Kansas, is proprietor of a daily and weekly paper and is very successful in its management.

Mrs. Cynthia Hicks, aged seventy-eight years, is president of an Iowa woman suffrage society. Mrs. Hughes, mother of Tom Hughes the author, is treasurer of the Rugby colony in Tennessee, though over eighty years of age.

Mrs. Margaret Sillyman of Pottsville, Penn., completed twenty-one years of faithful service as postmistress. It is said that no woman has ever held office under government for a longer period. She died recently, much regretted.

Mrs. Mary Griffin who belonged to the society of Friends in New York, it is said by a contemporary, rode on horseback at eighty-two years of age, to make religious visits to meetings in New York State and New England, making the trips between 500 and 600 miles in all. At ninety she still went on horseback to meeting, and at ninety-five made a "very satisfactory" religious visit in the neighboring quarterly meeting. She died in 1810 at the age of 100 years and seven months, having preached more than eighty years. In her 100th year she had still been able to make family visits of a religious character.

An unaccustomed tribute was paid to an American woman in the Royal Academy Exhibition, London, in July. Ellen Hale, daughter of Rev. E. E. Hale of Boston, contributed an admirable portrait, which was accepted and hung in an excellent position. The sister of Mr. Hale, Lucretia, is known by all the little people as a writer of humorous stories.

In a letter from Emerson to Carlyle lately published, the former speaks of a "Baby named Ellen, a little, soft, fair lump of humanity, with an air of incurious security which says she has come to stay, has come to be loved, which has nothing mean and quite piques me." This daughter is now a sweet-faced, smiling woman, much like her father in build and temperament, and with his serene, benignant expression. She has never married, but devoted herself to her father especially, between whom and herself was always a strong bond of affection. She dwells with her mother at the old homestead.

The *Farming World* of Cincinnati, contains, bi-monthly, several columns of communications, recipes, letters, etc., under the head of "Wives and Daughters." This department is full of interest, in what it does not say, as well as in what it does. It tells ingeniously what manner of homes the great farming people of our country have established. These homes show exactly that condition of prosperity and civilization which the United States have attained.

For they who till the soil are the pillars of its greatness. Commerce, manufactures, the arts and sciences, rest on the culture of the soil, and flourish or decline with the growth of agriculture. No legislation can get beyond that. It is not a question of the wealth of Astor or Vanderbilt which vitally concerns us (save as a question of social economy), but it is the question of the intelligence, thrift, progress, morality and general condition of the farmers, which is of import.

And the condition of the farmer includes his family. "A nation's homes are its bulwarks," and those homes mean wife and children and all the labor and comfort and intelligence and beauty and content and morality which cluster around the roof-tree.

Hence it is that these letters from Farmer's Wives become contemporaneous history. They open the door and show us how the great middle-class, which forms the foundation of society, live, move and have their being. They establish what we have always asserted, that half the world's work is done by women. We give one letter entire, to show the industry and energy of a wife and mother, from Chickasaw county, Mississippi; that region of the country where it is declared white people cannot work. We hope there are few women who can do a like amount; no human being is justified in such incessant labor. It is given only as an instance of extremism. No woman can begin to do justice to herself and her children, who attempts one quarter of what the writer claims to have accomplished:

"I have been married eleven years, have had four children, have never been longer than two weeks without being my own cook, never been longer than one month without doing my own milking, and have had but eight days' washing done except what I have done myself. Members of my family have worn but two pair of socks or stockings except what I have knit myself, and except two suits of clothes for my husband, they have never worn a garment except what I have cut and made myself, and that without a machine. I have also pieced fourteen quilts, and quilted sixteen, some of which were very tedious. I have a cotton patch nearly every year that I hoe and pick myself. It brings more money than my clothing bill amounts to; and in connection with a great many other things too tedious to mention, I do a great deal of fancy work. I will at some future time give directions for making a fancy basket that would be an ornament to any lady's sitting room, and would not disgrace her parlor."

Another farmer's wife gives minute directions in answer to queries about cheese-making. She closes her letter thus: "I am three score years and a grandmother. My advice to younger women is to keep clear of the cheese vat. Better bend your backs to the sun in the harvest or corn field than to be a slave in a dairy; scalding and scouring every day in the week, the Sabbath not excepted, to gratify the greed and avarice of an unfeeling husband. Many women have thus worked themselves into premature graves and been soon forgotten and Providence accused of killing them.

"We don't want to vote—think it would be stooping beneath our dignity to gather with the drunken, brawling crowd at the elections and vote for such candidates as they bring forward. Only give us the privilege of ordering our own business and we will be satisfied."

The writer of the above is not aware that the leaders of the suffrage movement are working for the women to "order their own business," which includes laws for temperance, virtue and the general well-being of society.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

JOHN WESLEY AND MODERN SPIRITUALISM. An appeal to the ministers and members of the Methodist Church based upon reason, revelation, nature, God and common sense; with the addition of interesting facts and comments, by Daniel Lott. Tidioute, Pa.: Charles A. White, printer and publisher. 1882.

This pamphlet of one hundred pages contains much valuable information in reference to the spiritual phenomena. Copious extracts are made from the works of John Wesley, showing his belief in spiritual communion, and the author shows how the Methodists have departed from the views which he inculcated. The following from Wesley's work, as published by the author, will be read with deep interest:

"When I was very young, I heard several letters read, written to my elder brother by my father, giving an account of strange disturbances which were in his house at Epworth, in Lincolnshire.

1. When I went down thither, in the year 1720, I carefully inquired into the particulars. I spoke to each of the persons who were then in the house, and took down what each could testify of his or her own knowledge, the sum of which was this:

2. On December 2, 1716, when Robert Brown, my father's servant, was sitting with one of the maids, a little before ten at night, in the dining room which opened into the garden, they both heard one knocking at the door. Robert rose and opened it, but could see nobody. Quickly it knocked again, and groaned. "It is Mr. Turpin," said Robert; "he has the stone, and uses to groan so." He opened the door again twice or thrice, the knocking being twice or thrice repeated. But still seeing nothing, and being a little startled, they rose and went up to bed.

When Robert came to the top of the garret stairs, he saw a handmill, which was at a little distance, whirling about very swiftly. When he related this, he said, "Nought vexed me, but that it was empty. I thought, if it had been full of malt, he might have ground his heart out for me."

When he was in bed, he heard as if it was the gobbling of a turkey cock close to the bed side; and soon after, the sound of one stumbling over his shoes and boots. But there were none there; he had left them below.

3. The next day he and the maid related these things to the other maid, who laughed heartily, and said, "What a couple of fools are you! I defy any thing to frighten me." After churning in the evening, she put the butter in a tray, and had no sooner carried it into the dairy, than she heard knocking on the shelf where several puncheons of milk stood, first above the shelf, then below. She took the candle, and searched both above and below; but, being able to find nothing, threw down butter, tray and all, and ran away for life.

4. The next evening between five and six o'clock, my sister Molly, then about twenty years of age, sitting in the dining room, reading, heard as if it were the door that led into the hall open, and a person walking in that seemed to have on a silk night gown, rustling and trailing along. It seemed to walk round her, then to the door, then round again; but she could see nothing. She thought, "It would signify nothing to run away; for whatever it is, it can run faster than me." So she rose, put her book under her arm, and walked slowly away.

5. After supper, she was sitting with my sister Sukey (about a year older than her) in one of the chambers, and telling her what had happened. She quite made light of it; telling her, "I wonder you are so easily frightened; I would fain see what would frighten me." Presently a knocking began under the table. She took the candle and looked, but could find nothing. Then the iron casement began to clatter, and the lid of a warming pan. Next the latch of the door moved up and down without ceasing. She started up, leaped into the bed without undressing, pulled the bed clothes over her head, and never ventured to look up until next morning.

6. A night or two after, my sister Hetty, a year younger than my sister Molly, was waiting, as usual, between nine and ten to take away my father's candle, when she heard one coming down the garret stairs, walking slowly by her; then going down the best stairs, then up the back stairs, and up the garret stairs; and at every step it seemed the house shook from top to bottom. Just then my father knocked. She went in, took his candle and got to bed as fast as possible.

7. In the morning she told this to my eldest sister, who told her, "You know I believe none of these things. Pray let me take away the candle to-night, and I will find out the trick." She accordingly took my sister Hetty's place, and had no sooner taken away the candle, than she heard a noise below. She hastened down stairs to the hall, where the noise was; but it was then in the kitchen. She ran into the kitchen, where it was drumming on the inside of the screen. When she went round, it was drumming outside, and so always on the side opposite to her. Then she heard the knocking at the back kitchen door. She ran to it, unlocked it softly, and, when the knocking was repeated, suddenly opened it; but nothing was to be seen. As soon as she had shut it, the knocking began again. She opened it again, but could see nothing. When she went to shut the door, it was violently thrust against her. She let it fly open, but nothing appeared. She went again to shut it, and it was again thrust against her; but she set her knee and shoulder to the door, forced it to, and turned the key. Then the knocking began again; but she let it go on, and went up to bed. However, from that time, she was thoroughly convinced that there was no imposture in the affair.

8. The next morning, my sister telling my mother what had happened, she said, "If I hear any thing myself, I shall know how to judge."

Soon after, she begged her to come into the nursery. She did; and heard, in the corner of the room, as it were the violent rocking of a cradle; but no cradle had been there for some years. She was convinced it was preternatural, and earnestly prayed it might not disturb her in her own chamber at the hours of retirement. And it never did.

She now thought it was proper to tell my father. But he was extremely angry, and said, "Sukey, I am ashamed of you. These boys and girls fright one another; but you are a woman of sense, and should know better. Let me hear of it no more."

At six in the evening, he had family prayers, as usual. When he began the prayer for the King, a knocking began all round the room; and a thundering knock attended the Amen. The same was heard from this time every morning and evening, while the prayer for the King was repeated.

As both my father and mother are now at rest, and incapable of being pained thereby, I think it my duty to furnish the serious reader with a key to this circumstance. The year before King William died, my father observed my mother did not say Amen to the prayer for the king. She said she could not; for she did not believe the Prince of Orange was king. He vowed he never would cohabit with her till she did. He then took his horse and rode away; nor did she hear any thing of him for a twelvemonth. He then came back, and lived with her as before. But I fear his vow was never forgotten before God."

Continued from Second Page.

erected, and variety of public monuments. The few private monuments now there are mostly of Egyptian model, with nothing remarkable in their appearance.

On this spot was fought the bloody battle of Long Island.

"Each wood, each hill, each glen,
Lives in the record of those days
Which 'tried the souls of men.'
This fairy scene, so quiet now,
Where murmuring winds breathe soft and low,
And bright birds carol sweet,
Once heard the ringing clash of steel,
The shout, the shriek, the volley'd peal,
The rush of flying feet!"

When the plan was first suggested, of finding some quiet, sequestered place, for a portion of the innumerable dead of this great city, many were very urgent to have it called the Necropolis, meaning the City of the Dead; but cemetery was more wisely chosen; for the old Greeks signified thereby the Place of Sleep. We still need a word of Christian significance, implying, "They are not here; they have risen." I should love to see this cheerful motto over the gateway.

The increase of beautiful burial-grounds, like Mount Auburn and Greenwood, is a good sign. Blessed be all agencies that bring our thoughts into pleasant companionship with those who have "ended their pilgrimage and begun their life." Banished forever be the sable garments, the funeral pall, the dismal, unshaded ground. If we must attend to a change of garments, while our hearts are full of sorrow, let us wear sky-blue, like the Turks, to remind us of heaven. The horror and the gloom, with which we surround death, indicates too surely our want of living faith in the soul's immortality. Deeply and seriously impressed we must needs be, whenever called to contemplate the mysterious close of "our hood-winked march from we know not whence, to we know not whither;" but terror and gloom ill become the disciples of him, who asked with such cheerful significance, "Why seek ye the living among the dead?"

I rejoice greatly to observe that these ideas are gaining ground in the community. Individuals of all sects, and in many cases entire churches, are abjuring the custom of wearing mourning; and Protestant Christendom is fast converting its dismal, barricaded burial grounds into open, flowery walks. The Catholics have always done so. I know not whether the intercession of Saints, and long continued masses for the dead, bring their imaginations into more frequent and nearer communion with the departed; but for some reason or other, they keep more bright than we do to the link between those who are living here, and those who live beyond. Hence, their tombs are constantly supplied with garlands by the hand of affection; and the innocent babe lying uncoffined on its bier in the open church, with fragrant flowers in its little hand, and the mellow light from painted window's resting on its sweet uncovered face. Great is the power of faith!

The census of 1881 shows that the total number of people named Muller living in Germany is 629,987, or nearly one-seventh of the entire population.

It is estimated that there are about 25,000,000,000 feet of lumber in the nine States comprising the Southern pine belt.

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When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 14, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

To Die is not Always Immediate Gain.

The *Journal of Science* states what it regards as a strange fact, that in order to account for the singular disappearance of various persons, now so common, a distinguished French writer suggests the existence of a disease not yet recognized, which without any previous warning, suddenly resolves the patient into vapor. He even professes to have witnessed the disappearance of an intimate friend with whom he was walking—decidedly Frenchy. Whether the statement in the *Journal of Science* be true or false, of course we can not determine with absolute certainty. Even if correct, the change that thus suddenly occurs is none the less death, having some very decided advantages, too, over the ordinary method of dying, as coffins, crape, flowers, expensive mourning apparel and other ordinary concomitants of a funeral, would necessarily be dispensed with. It may be, possibly, that illustrious Elijah of old and other distinguished characters mysteriously disappearing, ascended heavenward through the instrumentality of being suddenly resolved into vapor. It is an important fact, however, which none will dispute, that death, in whatever manner it may occur, is an ordinance of nature, and cannot be repealed, or in any way improved. It is irrevocably established, and no one, rich or poor, wise or ignorant, good or bad, can escape from some one of its manifold operations. Notwithstanding the fact that the change called death invariably follows birth, it is nevertheless true that it does not always result in immediate gain. It is a grand thought, that some portions of the Spirit-world are exceedingly beautiful. The loftiest imagination of poet or seer can find no language adequate to express its grandeur and magnificence. It is said the scenes presented are sublime beyond conception, and that the rivers there as they meander along through fields and valleys, become vocal with the most enchanting music, which, borne off on the breeze, vanishes in strains of melody far sweeter than that of the æolian harp; that the lakes are environed with arbors rendered fascinating with celestial vines and flowers, on whose waters boats of surpassing symmetry sail with their happy occupants; that the gardens are fit resorts for angels, and the palatial residences suitable for the home of even a God. Even if this vivid picture be true, death is not always gain, for in many instances instead of broadening the facilities for one's enjoyment and happiness, and giving him greater opportunities for unfoldment, it restricts, sometimes almost immeasurably, the chances for immediate growth and pleasure, as graphically set forth by Mrs. Emma Hardinge-Britten in one of her remarkable visions, an abstract of which we give.

The one to whom Mrs. B. refers, was a man whom no description can fully represent to the inhabitants of this country, for he was of a class unknown in American life—a peer of the British realm; the elder brother of a wealthy, noble and ancient house; a marked actor in that peculiar drama which is only played among the members of the British aristocracy. This man unfortunately lived for self, and used time, talents, wealth and station for no other purpose than the gratification of self and selfish passions. After his death, Mrs. Britten had a spiritual view of this personage. She passed through, in spirit, what seemed many spheres of mist and gloom They occupied much space, but gave her no other idea than that of traversing vast distances. At length she stood in a city of buildings connected with each other, and seeming to be the destination to which her spirit's flight had been tending. The experiences of the spirit can never be fully translated into human speech, hence she did not attempt to describe in the language of earth the inconceivable spaces through which she seemed to travel, nor the splendor of her surroundings. She attempts, however, a description of the buildings she traversed. They consisted of chambers, galleries, staircases, halls and corridors furnished with all the gorgeous magnificence of Oriental luxury.

Three points in her journey were most remarkable. The first was the amazing and palpable darkness that filled these palaces, revealing clearly every color and shape, yet thick with an atmosphere of such dense blackness, that she could taste it, suffocate in it, almost cut it, it was so overwhelming and stifling. It was to her darkness visible, night incarnate. The next point of interest to her was the total absence of inhabitants; not a living thing was visible, and though in process of her wanderings she seemed to traverse worlds and to have occupied ages since her entrance, so death-like was the stillness, so terrible the awful quiet, that she felt as if an eternity of pain would be very cheaply purchased by the sight even of an insect or reptile, but the crowning fact of her strange experience was the effect of the scene on her own spirits. At first she was afflicted by a profound melancholy, but as she proceeded this deepened into despair so hopeless that memory, and even the sense of pain, at last fled.

She was then awakened by a voice, a sweet bell-like voice, whose low but clear intonations seemed wafted from the immeasurable distance of some far-off world. It said, "You are now, Emma, in the spirit-home of the earth's rich dead; here dwell the Dives of earth whom men say die so very rich; here they live in the splendors they loved, the wealth they adored, and surrounded by the idols they made and worshiped. Your suffering is theirs in the realization of the life for which they sold themselves."

"Where are they?" she murmured.

"Everywhere replied the voice. Myriads move around you and wander and feel as you do, but none see the others or you; it is the condition of entrance into the sphere of self-love, that the eye shall behold naught but self—realize no other existence. They toiled in earth-life to attain this state; here they reap the harvest they have sown. Here as everywhere else, is heaven, and light and sun, but where are the eyes that can behold it. If heaven be not within us, in vain we seek it elsewhere. If our eyes are ever turned in upon self, they are blind to all besides. From the soul's center goes forth the true light or darkness of the land of souls."

Then Mrs. Britten expressed a deep and fervent wish to see one of the inhabitants of this doleful region, and with the wish came its gratification, for on raising her eyes she beheld the form of a living being approaching her. The figure was that of a very old man; his face was wrinkled and aspect withered. His height could not have exceeded that of a child of four years, and the garments that hung in threadbare folds around his shrunken form, were a world too wide for the poor anatomy they covered, and she knew his present childish dimensions had come from the shrinking of a once mighty form. His face wore an expression of unutterable grief but withal a look of mild resignation and hopeless regret that pierced her very soul. Slowly and feebly he passed on without regarding her, but as he neared her, and ere he finally disappeared she heard him sigh, and what a world of bitter memories, useless regrets and wasting sorrow came sobbing on the air in that sigh of the suffering soul. Then Mrs. Britten heard the angel's voice chiming in her ears:

"Yes, Emma, it is he, even Lord——. You wonder at the strange transfiguration which has been wrought on the splendid peer. Emma, your pigmy has really grown by suffering since his entrance here, from an exceedingly small form, to the size you just beheld. Self was all that existed in that man's soul, and self is but one spark in the unity of illimitable fires that must all burn in perfection and harmony, ere the central sun is unfolded."

"What of the destiny of such souls?" Mrs. B. inquired. The angel replied: "Despair, remorse, regret; then penitence, submission, such deep humility as shown on the old man's piteous face, are theirs. On becoming once again as little children, the morning of a new life will dawn for them, and they shall become full grown spirits and heirs of the everlasting kingdom, where earth with its baser nature never enters."

In this vivid description of a spirit whose whole earth-life was devoted to self, we have an example where to die is not immediate gain. The suffering of dark, selfish spirits is certainly great, and those who wish to avoid a like fate in spirit life must pursue a course on earth diametrically opposite to theirs while here. In order that death may be an immediate joy to the ascended spirit, the earth-life must have been of a character that all the tendencies and aspirations of the mind can be continued in the same channels of truth, justice, right; then to die is positive gain, and the grandeur of the Spirit-world will greet at once the enraptured vision. Some one has well said: "Every good act is benevolence. Giving water to the thirsty is benevolence. Removing stones and thorns from the road is benevolence. Putting a wanderer in the right way is benevolence. Smiling in your brother's face is benevolence. A man's true wealth is the good he does in the world. When he dies, mortals will ask what property he has left behind him; but angels will inquire, "What good deeds hast thou sent before thee?"

Informal Reception to J. Frank Baxter.

On Thursday evening of last week, Mr. and Mrs. J. C. Bundy gave an informal reception in honor of Mr. J. Frank Baxter, at their residence, on Dearborn Avenue. The house was crowded for three hours with friends who were anxious to make Mr. Baxter's acquaintance and welcome him to Chicago. Quite a number were present from adjoining States, having remained in the city in order to be present; others came in from the suburbs and all seemed animated with the joyous, happy spirit of the occasion. The receptions at this house are notable for the absence of speech making and the prominence of the social feature. Mr. A. B. French having lately enjoyed the hospitalities of New England and being filled with gratitude at his enthusiastic reception as a lecturer and representative of the JOURNAL while in the land of the Pilgrim and the Puritan, was selected by Mr. Bundy to offer, on behalf of the company, a few words of welcome to his Eastern co-laborer. He performed his task with his usual success. Mr. Baxter replied in fitting language, and by his earnest words and clear definition of his position, perfected the favorable impression already formed by his listeners. Music by Mr. Baxter, Mrs. T. Ormsbee and Mrs. H. L. Slayton, interspersed with brief speeches by Prof. Hagar and Judge Holbrook, and recitations by Mr. Frank L. Union of Boston, so engrossed the attention of the company that time passed unheeded. The affair was voted most enjoyable and Mr. Baxter will, no doubt, feel himself completely at home and as well surrounded by friends as though in the midst of his New England constituency.

THE FAY.

"Just Returned from London."

The unadulterated, monumental cheek of Anna Eva Fay is as astonishing as is the gullibility of one portion of the public and the morbid curiosity of another. Her sublime effrontery is only equaled by that of the ex-convict, Susie Webster Willis Fletcher. The petite Fay has for years been perambulating the country advertising herself as "Just from London" and playing to crowded houses in the role of spirit medium. The JOURNAL has at different times warned the public against her pretensions, but it does little good. Notoriety is the capital in trade of such characters as Fay and Fletcher, and only so their names are kept before the world and public curiosity thereby whetted, it matters not to them whether they be spoken of well or ill; in either case it puts money in their pockets. For this reason we mention such people as seldom as possible, and only now allude to Fay at the urgent request of several subscribers in Western cities, who have had the mortification of having to meet the jeers of their fellow citizens after she has "played to crowded houses." For the hundredth time we say: Every person claiming to give spirit phenomena in theatres and public halls and who advertises as does Fay, "Dr. Chas. Slade" and others, is a fraud and a swindler. We must decline to do gratuitous advertising for such people. Instead of sending to the JOURNAL accounts of how these tricksters have fooled the people, after it is too late, let our readers preserve this notice, and make things uncomfortably warm for the mountebanks before the show is given. Or, let them hire Dean Clarke to "defend" the "persecuted" Fay and that will soon do the business for her.

A Mastodon.

It appears from a special dispatch to the Chicago *Tribune* from Lexington, Ky., that the remains of an immense mastodon were discovered October 2nd, of most incredible proportions, at Paris, Ky. A number of negro men at work on the extension of the Kentucky Central, about two miles from town, came upon the skeleton or bones of some immense animal about ten feet under ground, in a soil of steatitic nature. The first discovered was the ankle, which, on being measured, showed a diameter of seven inches. Following up this bone they discovered the knee, which through the socket was twelve inches. From the ankle to the top of the shoulder blade—it being three feet two inches wide—was fourteen feet seven inches. The head was of large proportions, measuring five feet in length and several in width. The jaw was twelve inches thick. The backbone was then followed up, and forty feet from the head were the bones of the tail. The hind quarters were exceedingly large, measuring twenty-three feet eight inches in hight. The hip bone was ten and a quarter inches thick. The teeth, on being weighed, proved each to be from two to three pounds. Altogether, it is the most astounding curiosity ever known in that community, and enough of the remains are still in good condition to prove the truth of the assertion. It is to be regretted that the remains could not be taken out entire.

The very carefully prepared article on "The so-called Parallels between Krishna and Christ," by our able contributor, W. E. Coleman, should be studied and preserved by every subscriber. Mr. Coleman has given a great amount of painstaking investigation and study to the subject treated.

Spirit Return.

Evidences of the Continuity of Life Beyond the Grave and the Ability of Spirits to Return and Communicate, as given through the Mediumship of J. Frank Baxter, after his Lecture at Martine's Hall, 55 South Ada Street, on Sunday Evening, the 8th instant.

The one hundred or more people who braved the storm of last Sunday evening, to hear Mr. Baxter, were well repaid for the trial by a most excellent and practical lecture; one which every Spiritualist, every medium and indeed all interested in Spiritualism would be benefited and strengthened by hearing. The interest of the evening, however, reached its climax when, after a song by Mrs. Simmons, Mr. Baxter arose and began to describe spirits present. We can only give an incomplete account of the séance as our stenographer was unavoidably absent.

Coming to the front of the platform Mr. Baxter said substantially: "I see a middle-aged man. He brings a wonderfully quiet, soothing, peaceful influence. He seems to have suffered intensely before passing to spirit-life, yet appears to have been cognizant of spirit presence in his sickness, or such presence was known to the friends who were with him. I judge he was either a medium or that mediums were about him. I get the name George Bunker—George C. Bunker." Hesitating and seeming to listen, Mr. Baxter ejaculated, "Howard! Jones!—These names seem to be of different persons—Leonard Howard. These names seem to be associated in some way with the spirit. He has been in spirit-life some time; passed over in the fall of the year, about Thanksgiving time—last part of November—fourteen or fifteen years ago—Chicago—St. Charles." This spirit was identified by a friend, no relation being present. At the morning lecture, however, the widow of Mr. Bunker and several members of her family were present, Mrs. Bunker having come in from her home at St. Charles to attend the lecture, but was obliged to return on an early evening train. The lady is the daughter of Mrs. Leonard Howard of St. Charles, who is one of the best mediums in the country and who has several daughters who are good mediums, one of them, Mrs. O. A. Bishop, being widely and favorably known in this city.

The second description was that of a young lady giving her name as Olive Harold, or Harrall, who said she passed to spirit-life June 12th, 1868.

The third scene represented a large American flag. The medium said: "The colors seem to be blending and it assumes a cloud-like appearance—now the lower part clears away and I see represented a tent. On a camp stool outside of the tent, a soldier—now the scene fades and on a second background I see the same person in a room, supported and led toward a bed—I see his form lying on the bed—I see the initials E. S. W.—I get the name of E. S. Wadsworth—Attica (the spirit guide of the medium) says, 'perhaps you had better add junior—E. S. Wadsworth, Jr.' I get an idea that he passed to spirit life at home, or at least not in the field or camp. His father should be well known by those in the audience; he has been long identified with the business of Chicago—dry goods—produce—railroads. They called him (the spirit) Capt. Wadsworth." This spirit was fully identified by Mr. Charles Hall.

Fourth description, the medium seeming to be powerfully affected. "Huron and Dearborn—I seem to be standing on the corner of Huron and Dearborn streets—near where I am staying—you may know that I am the guest of Mr. Bundy—up a flight of stairs I see a young lady and a man standing beside her—I see the lady plainer, she is weak, has only been in spirit life a short time—17th or 18th of last May she passed over—Mary E. Minnis. I see her surrounded by children, should think she was a great lover of children—a school teacher, I see her in the West—Denver. I infer it is Denver because she says, 'I wonder if the minister you spoke of was the one I went to hear.' (In his lecture Mr. Baxter had told of a letter he had received from a minister in Denver.) I have her teaching in Denver—coming home to 177 Dearborn Avenue, where she passes to spirit life."

This spirit was identified by Prof. J. Edward Martine, who said she had been a pupil of his and had often been in the hall to take lessons.

Fifth description. This began with the words:—"The truth is to be spoken at all times," followed by another sentence, all in a scotch accent. Mr. Baxter then said: "I get the name John McAllister." At this point, Mrs. D. A. Davis arose and recognized the spirit. Mr. Baxter then said: "There seem to be two John McAllisters, I don't understand"—exhibiting some perplexity—"Attica says, 'let it go.'" After the close of the meeting a gentleman present stated there were two of the name, father and son, and both in spirit life.

Sixth description.—"Cushman—this man seems to have been a Spiritualist and greatly interested in physical phenomena, musical, tamborine, drum, etc. W. H. W. Cushman." Recognized by several present. Seventh description. This began with a prayer delivered in a very slow and solemn style and followed by the name Nathaniel Colver. Not recognized.

This ended the intensely interesting and satisfactory séance. In giving these descriptions, there was much more said in the way of details than we are able to accuratly relate, and hence we refrain from the attempt. The method, manner and appearance of the medium are such as to impress every candid listener with the feeling that a great mysterious subject is being elucidated by facts which no amount of skepticism or sophistical reasoning can invalidate.

PROGRAMME OF EXERCISES FOR SUNDAY, OCT. 15th. MORNING SERVICE, 10:45.

1. Hymn: "Nearer, my God, to thee." Poem: "Many Mansions." 3. Song: "Tell me, ye winged winds!" 4. Lecture: "Heaven: What is it? where is it, and who are its participants?" Song: "Love at home."

EVENING SERVICE, 7:30.

1. Song: "Where roses ne'er wither." Poem: "What in the hereafter?" 3. Song: "The land beyond the river?" 4. Lecture: "Spiritualism: its facts, philosophy and fancies." 5. Singing. 6. An exercise of mediumship, *if possible*. 7. Song: "Loved ones are waiting for me."

It is highly important that the audience be seated at the advertised hours of beginning, as the exercises will commence promptly.

The Philosophical Society.

The Philosophical Society of Chicago enters upon the tenth year of its work and offers to the public its programme for the coming season. It invites the co-operation of thoughtful people who are interested in the departments of Speculative Philosophy, Social Science, Moral Science and of Natural Science and History in their Philosophical aspects. The Society has no formal creed, but seeks to bring together earnest thinking men and women to listen to, and share in, discussions of important topics; to develop clear views, and promote wise and just practice; to foster a love of philosophy, and a taste for the discussion of principles.

A Society with such purposes must necessarily include persons holding a great variety of views. It has enrolled in its ranks at the same time materialists and idealists in philosophy; orthodox, heterodox, catholics and atheists in religion; and scientists of opposing theoretical views. No opinions are to be imputed to the Society because of doctrines put forth in its lectures or by its members individually, or because of questions suggested for discussion. The Society holds that the surest way to destroy error and to make truth illustrious is to bring them both alike into the light of reason and the fire of discussion.

The principal exercises are lectures every Saturday evening from the middle of October in each year to the end of the ensuing April. At the close of each lecture a discussion is opened by one or more of the members of the Society, previously appointed by the President; these are followed by such other members as see fit to join in the discussion; but no member is allowed more than five minutes in which to discuss the lecture, except the first of the appointees of the chair, who is allowed ten minutes; the lecturer himself closes the discussion. In these discussions, adversary and conflicting views are freely and frankly presented.

Oct. 14th, Van Buren Denslow will lecture on the "Conflicts in Philosophy;" Oct. 21st, Geo. Jacob Holyoake, on "Migration;" Oct. 28th, Hon. C. B. Waite, on "Tatian the Syrian: Did he write a Gospel?"

Tickets are sold at the door on lecture evenings and may be had of the Treasurer, Mr. Emmett C. Fisher, office of Continental Fire Insurance Company, No. 30, Lakeside Building. Price for the course, $2.00; single lectures, 25 cents. Every purchaser of a course ticket is considered a member of the Society, with all the rights and privileges of membership. This course of lectures is thus offered at a merely nominal price, the Society wishing to make its advantages easily obtainable. The sessions of the Philosophical Society are held every Saturday evening, at eight o'clock, at Apollo Hall, in Central Music Hall Building.

Strength of Mormonism.

Prof. T. R. Hilton, principal of Salt Lake seminary, read a startling address lately on Mormonism before the Methodist Episcopal clergy in this city. In answer to some queries propounded, the speaker averred that not a single convert had ever been recovered from Mormonism during the decade and a half that Protestants and Catholics had operated in Utah. The only work the church had been able to do was to compete for converts among the incoming population and the children. Mormons turned out by the thousands to hear Moody and Sankey, but not one sought the anxious seat. The great Methodist Episcopal structure, capable of seating two thousand people, at Salt Lake City, was a hollow mockery, with wretched acoustic properties, and an audience hardly numbering two dozen people. It was thought when the Utah Central railway was projected, that the enterprise would destroy the vile cancer of the republic through the aid of an overwhelming immigration, but the Mormons got control of it and perverted its uses to their own ends. The persons prosecuted, convicted, and punished for polygamy had been regarded as martyrs to the cause, and were given high places in the church. Mr. Hilton found no remedy for Mormonism save in the stamping-out process. He would have Utah governed by a commission such as the Willett's bill provides.

We infer from *Light* of London, that "Prof." Baldwin finding the role of a medium in Cincinnati not wholly congenial to his tastes nor adequate to supply his purse, has gone back to his old business of "exposing" Spiritualism. As he had worked out that mine in this country he has apparently concluded to palm off his stale tricks upon the English people.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Call the attention of your neighbors to the merits of the JOURNAL.

Last Sunday A. B. French lectured at South Chicago.

Somebody has discovered that cats are nowhere mentioned in the Bible.

Cardinal Manning has warned English Roman Catholics against the Salvation Army

A. B. French spent a night with us last week in order to attend Mr. Baxter's reception.

Mr. Alfred Smith renews his subscription, but fails to give his postoffice address. When he does we will credit.

Hon. R. A. Dague, editor of the *Osceola* (Iowa) *Sentinel*, with his family, spent several days in the city last week.

Every old subscriber can with little effort, send us from one to ten new readers. Try it, please, and see how easy it can be done.

Mrs. H. S. Sterns may be addressed at Colorado Springs, Col., where she will be located during the coming winter.

Normal Academy, situated at Kalamazoo, Mich., Warren A. Wells, M. S., Principal, opened Sept. 4th. This school is highly recommended.

Geo. P. Colby of Minnesota, of whose gifts as a speaker, medium and gentleman we hear only favorable accounts, registered at our office last week.

"I want to pass away gently while preaching," says Evangelist Barnes, of Kentucky. Many of his audience are in open sympathy with the remark.

H. H. Brown has been lecturing at Lebanon, N. H. He has an engagement at Morrisville, Vt., (P. O. Cady's Falls, Vt.) from October 14th to the 22d.

If you wish to enlist the interest and respect of your non-Spiritualist friends in the subject so dear to you, get them to read and subscribe for the JOURNAL.

B. F. Underwood will come West in November to fill numerous lecture engagements. His time until then is fully engaged for lectures in New England. He will speak for the Philosophical Society of this city once during the winter.

W. J. Colville commences a course of lectures on the planetary system and its inhabitants, on Friday, Oct. 13th, at 8 P. M. in the parlors of 3,029 S. Dearborn street. Subject of first lecture: "The Sun." Course ticket to seven lectures, $1.00.

Mrs. Jane Tappan Case, wife of our occasional Washington contributor, Hon. Charles Case, passed to spirit-life on the 1st inst. She had long been a hopeless invalid and in the language of a dear friend: "Death, to her was a benediction."

Bro. A. S. Winchester, editor of *Light for All*, writes: "Our new location is very fine for business, and we are selling a great many pamphlets for publishers. We are advertising in four dailies and putting up 1,000 posters a week."

George Downs, the only child of a widow, in Dover, New Hampshire, died two months ago. The blow finally rendered his mother insane, and at daylight lately she was found digging up the casket in the cemetery, in the hope of restoring her boy to life.

Mr. J. N. Blanchard, of Delphos, Kansas, sends us a good list of yearly subscribers and says: "I am willing to do all I can for the JOURNAL for I believe it is right." If every reader of the paper who "believes it is right" will do as well as Mr. Blanchard, we would have the largest circulation of any weekly in the country before New Years day.

Mr. and Mrs. Van Horn of Milwaukee spent last Sunday in this city, and attended Mr. Baxter's lectures. Mrs. Van Horn is the Vice President of the Milwaukee Spiritualist Association. With many others in Milwaukee she is pressing Mr. Baxter to visit that city before he closes his engagement here.

J. W. Colville's subject next Sunday at 10:30 at the Spiritual Temple, corner of Indiana Ave. and 25th St., will be, "The Sermon on the Mount." Evening lecture at 7:30. Subject: "Guardian Angels." There will be a musical and literary entertainment in the Temple, Wednesday evening, Oct. 18th. Tickets, 25 cents.

Choice letters are those from New York, written forty years ago by that spiritually gifted woman, Lydia Maria Child, one of the earliest of eminent American writers among our women, and one of the best. See second page for extracts from the rare book in which they were collected. More may follow in due time.

The August and September numbers of the *Theosophist* are at hand. This journal treats of Oriental philosophy, art, literature and occultism, embracing mesmerism, Spiritualism and other kindred sciences. It contains many articles of deep interest. Price 50 cents; for sale at this office. The *Theosophist* is now in its fourth year of active life.

Dr. J. K. Bailey, we are pleased to learn, has so far regained his health as to resume his labors as lecturer. He spoke and held séances at La Fargeville, September 21st to 23d; at Clayton, Sept. 25th, 27th, 28th, and 29th; at Omar, September 30th. Also visiting Alexandria Bay, Redwood and Theresa, all in Jefferson County, N. Y.

Readers whose subscriptions are past due are again reminded of the fact, and also that it takes ready money to run a paper. We ask no credit of those from whom we procure material and labor. We give credit to some subscribers as an accommodation and we have a right to expect prompt payment, and no grumbling when they are asked to pay.

The evenings are growing long, out-of-door amusements are waning, the summer's vacation, or harvest as the case may be, is over and the time for more reading is at hand. Let the numerous friends who write us so warmly of their deep interest in the JOURNAL, show the value of that interest by getting their acquaintances to subscribe. *Every friend of honest mediumship, and of Spiritualism free of vagaries, is a friend of the* JOURNAL and should do his, or her, level best to advance its subscription list. Our interests are mutual.

Eleven years ago this week, Chicago lay a smoking mass of ruins, with thousands of families homeless and hundreds of millions of property burned. The JOURNAL was issued on a little sheet 4x6 inches, and Mr. Jones had to borrow money to pay his fare to New York where he went for a new outfit. To-day Chicago stands rebuilt, ten fold more grandly than before, and contains more than twice the population it did then. The JOURNAL, too, has done its greatest work since then, and is a fit representative of Chicago pluck and perseverance.

The certificate of character furnished J. M. Roberts by the Board of Directors of the New England Spiritualist Camp Meeting at Lake Pleasant, having been published in the JOURNAL, *Olive Branch*, *Progressive Age*, and *Light for All*, the individual is now so well known that he needs no introduction to the public. His true character is established as that of a man unfit and unsafe to mingle with decent people; unworthy of notice except to be treated as a nuisance wherever he appears. His ravings in his *Mud and Mutter* will legally fix his status whenever they are presented to a Grand Jury, should they be regarded as of sufficient importance to justify that trouble. Our readers will pardon us for soiling the JOURNAL, even as rarely as we do, with his name, or allusions to his practices. We suppose he is a necessary evil; like a rendering establishment or a sewage reservoir he may be needed, and for the same purposes. The moral filth of every party or sect must have its escape, and Roberts supplies a sewer for Spiritualism.

Hon. C. F. McNutt of Terre Haute, Indiana, paid us a visit last week. Mr. McNutt is one of the foremost lawyers in his State, and a man of sterling worth. It is of such splendid specimens of the race that the constituency of the RELIGIO-PHILOSOPHICAL JOURNAL is made.

The Progressive Age.

The *Progressive Age*, published at Atlanta, Ga., comes to us this month (August and September numbers being united) with a large number of excellent articles that can not fail to interest the general reader. Wm. J. Ellis has an article on "Prohibition and Sumptuary Laws." Henry Ward Beecher gives his radical views on the "Progress of Thought," an article taken from the *North American Review*. The communication on "Faith, Miracles and Magnetism," is peculiarly interesting at this time when so many "faith cures" are being heralded over the country by devout religionists. Then follows "Religion and Spiritualism," by Prof. Kiddle; "Parental Legacies," by Caroline B. Winslow, M. D.; "The Religion of the Near Future," "Science and Philosophy," My Mysterious Employer," and other miscellaneous articles. *The Progressive Age* is really an excellent monthly, and it should receive a cordial support from Spiritualists throughout the country. Yearly subscription $2.50. Single number 25 cents.

DIRECTORY.

Attention! Lecturers, Mediums and Magnetic Healers.

The JOURNAL keeps standing and publishes from time to time a directory for your advantage and the convenience of the public. This is done free of charge; all that is asked of you is to see that your address is correctly given and that you give prompt notice of any change. A directory that is incorrect is misleading and worse than none. We are confident there are now changes that should be made. Look over the list in another column and see if your name appears, and if so that the address is correct. If omitted or incorrect, please make it known at once.

National Convention of Spiritualists.

The National Convention of Spiritualists, will be held at Detroit, Mich., in Royal Templars Hall, Cor. Woodward and Grand River Ave's., on Friday, Saturday and Sunday, Oct. 27th, 28th, and 29th, 1882.

This Convention is for the purpose of discussing the feasibility of organic action among Spiritualists, upon a rational, scientific, philosophical and moral basis. Many hundreds have endorsed this call and it is hoped such devoted true Spiritualists will either be present or send communication, or at least their name and address, as in sympathy with this movement. Among a few of the many who have signified their intention of being present if possible, are, Maria M. King, A. J. King, Dr. J. M. Peebles, Capt. H. H. Brown, J. P. Whiting, Giles B. Stebbins, Mrs. L. A. Pearsall, Chas. A. Andrus, A. B. French and J. R. Palmer, and many others.

By order of Committee of Arrangements.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets. Services at 10:45 A. M. and 7:45 P. M. Lecturer: J. F. Baxter.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock P. M.

SOUTH SIDE SPIRITUAL TEMPLE, N. W. corner of Indiana Avenue and 25th St. Services at 10:45 A. M. and 7:30 P. M. W. J. Colville, lecturer.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M. and half-past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

Brooklyn, N. Y., Spiritual Fraternity.—Removal.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M.

ANNOUNCEMENTS.

Oct. 20. J. C. B. Poole.

Brooklyn, N. Y.

THE CHURCH OF THE NEW SPIRITUAL DISPENSATION having secured the church edifice formerly occupied by Rev. Dr. Fulton on Clinton Avenue, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues), will hold religious services every Sunday at 10:30 A. M. and 7:30 P. M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to attend.

A. M. BAILEY, President.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

A Reminiscence.

BY S——

A letter grim and yellow with age! What a world of reminiscences it brings before me! More than thirty-three winters have come and gone since it was written; the names mentioned therein perished from the earth years and years ago, together with more than a score of others of close kinsmanship and the hand itself that penned the lines went back to its native dust "long, long ago, long ago." But the missive—worn and yellow, torn and tattered—how precious it is to me! It seems to speak from beyond the tomb. I once more scan its lines, and for a moment I am a boy again! For a moment I am oblivious of the troubles of mature life; I forget domestic cares and my bleaching locks, and read my

LETTER IN RHYME.

"Dear——
Charley was over here to-night,
And said that I to you must write
A letter, which must be in rhyme,
As soon as I could find the time;
And as my evening's work is done
And I am sitting here alone,
There's nothing I had rather do
Than take my pen and write to you.

My husband has a journey gone
To settle with one Atkinson,
He will not be at home 'till late,
And I shall have to sit and wait.
If he had only left my pen
I'd let him stay away 'till—when?
I'd have a glorious chance to write—
I would not go to bed to-night!
I think it using me quite ill,
To leave *this* pen—not worth a quill—
And take my golden pen away,
He *knew* I wanted it to-day.
But 'tis no use to scold or fret;
I've never gained much by it yet.
For what I've got I'll thankful be—
It is the better way for me.
I have no special news to tell?
Your father's family are well.
Your mother I've not seen of late—
My errors she doth sorely hate;
My sin, in going to the ball
Will not be overlooked *this* fall.
I find it quite impossible
My numerous friends to please;
Between them all both great and small,
I find but little ease.
Ah! me! I'm weary of this strife
Which rises oft so high:
I'm weary of this weary life,
I would *give boot* to die.

THE CALIFORNIA GOLD FEVER.

A fever rages here just now;
'Tis very sickly, all allow.
A fever strange! it seems to be
A species of insanity—
And every man and boy you see
Says—"I'm for California!
I'll not stay here and slave, I vow
I'll not stay here to dig and plow;
There's gold on California's hills,
There's gold beneath her sparkling rills,
There's gold within her valleys fair—
There's gold beneath her deserts bare:
It glistens 'neath her horses' feet
And where doth roam the elk so fleet,
'Tis found upon her prairies wide—
Within her forests it doth hide.
There's gold for you and gold for me,
And I'm for California!
Talk not to me of Mexico,
What care I for the ranchero?
Think not with fear my cheek to blanch—
I care not for the wild Comanche;
I care not for the rivers deep,
I care not for the mountains steep;
I do not fear the savage glance,
I do not dread the Mexic lance;
Let me but find that 'root of evil,'
And I'll not fear the very d—l."
And so they talk and thus they rave—
All those who this gold fever have.
My husband caught, some time ago,
This queer disease—its run is slow.
It has not settled on his brain—
He talks not in so wild a strain;
His paroxysms are but slight—
I think they soon will leave him quite.
But of this fever I will write
No more, at least no more to night.

I think of nothing very new
That I should like to write to you—
Nothing that doth of interest seem
Unless I tell to you a dream;

And this I'll tell, for dreams I'm sure
Are sent us from above;
The lessons that they sometimes bring
Are given us in love.

THE DREAM.

I had a vision in the night—
A vision shown to me;
There came to me an angel bright,
An angel clothed in robes of white,
And around his brow a halo of light
So beautiful to see.

"I come," said he, "from the spirit-land,
A lesson of love to teach;
By the God above I am sent to thee,
Sad voyager on life's troubled sea,
To unfold to thee the mystery
Which thy sense has failed to reach."

And he folded his arms around me there
As I lay in troubled sleep,
And he bore me away through the upper air
Over hills and valleys, and fields so fair,
Over meadows rich and o'er deserts bare
To an ocean broad and deep.

And a thousand barques were floating there
Upon that ocean vast,
And some were decked with streamers rare,
And some were scudding with masts so bare,
But the freight of each was a spirit fair
Borne from the eternal past.

And when upon the sparkling sea
The gales blew soft and clear,
The canvass swelled in the breeze so free,
And the waters danced so merrily;
And the voice of mirth and revelry
Fell on my listening ear.

But when the tempest swept the sky
With fierce and angry wing,
When the sea her wreaths of foam flung high,
And the broken billows reached the sky—
Wild and despairing wail the cry
Which the gale to us did bring.

"Look then once more," the angel said
As we stood upon the strand,
"Look thou again and the lesson mark;"
And through the mist and the tempest dark
I saw at the helm of each spirit barque
An *ever moving hand*.

And through the storm and through the gloom,
By night as well as day,
That hand was moving steadily
Over the rough and surging sea,
And was ever pointing cheerily
To a haven far away.

And then the spirit showed me where,
Far out upon the brine,
A lonely barque all lonely strove
Against the tempest's wrath to move—
'Gainst waves below and the winds above;
"That barque," said he, "is thine."

"And that lone spirit there embarqued
Sees not the pilot hand,
But striveth ever and all in vain
His boat to guide o'er the troubled main,
Despairing ever home to gain
On yonder silvery strand.

"Three times ten years have come and gone,
And changes brought to thee;
Three times ten years have circled round
Since on life's voyage thou wert bound,
And thou on thy frail barque was found
Upon life's troubled sea.

"But cheer thee up, sad voyager,
For thou art near the shore;
Trust thou unto that guiding hand
And safely thou shalt reach the land;
And the waves that beat against the strand
Shall reach thee never more.

'Aye, trust thou to the Guiding Hand—
Thou shalt not trust in vain;
Bid grief from thy sad bosom flee—
From sorrow thou shalt soon be free;
It shall at last be well with thee
Upon life's troubled main."

And then, dear nephew, I awoke,
But of my dream to no one spoke.
Amusement it may give to thee,
But *courage* it hath brought to me—
A hope that I at last shall find
Repose for my deep troubled mind—
At last be free from sin and strife,
Partaker of the immortal life.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

A fine audience, harmonious and sympathetic assembled at our conference meeting Friday evening, Sept. 29th, to listen to Judge A. H. Dailey discourse from the subject: "The Church of the Spirit." Judge Dailey is an earnest and convincing speaker, and his whole heart and soul are in the work; and whether in the court room or among his friends he is ever ready to bear witness to the truths of Spiritualism, and to give stalwart blows in its defense. How few such earnest and unselfish workers there are, and how many more are needed now to carry on the work. Judge Dailey is intuitive and magnetic and at once interests his audience and commands their respect and attention to the close. A synopsis can hardly do his lecture justice. He spoke in substance as follows:

"I come to you to-night somewhat embarrassed as I find the subject so vast and exhaustless that I do not know from what point to speak from. The Church of the Spirit, is there any such thing as this? Where is the church? Where is the spirit? No human soul has devised the plan, and no human architect has laid its foundation walls. When we speak of The Church of the Spirit, we must feel that it is a church which the All-Father has planned. It is beyond our thought or comprehension. Some one in speaking of God said, 'God is every where, and is located in the centre of the universe.' The centre is every where, and if we try to speak of this Church of the Spirit we are lost in its labyrinths. We look above to the great planetary systems revolving around the sun, and we find all working in harmony and in accordance with divine law, and when we try to comprehend this system we are lost in our efforts so to do. We ask, is there a spirit back of all these suns, planets and worlds, controlling and guiding all? I would say that spirit is in all things, and that this Church of the Spirit comprises all things.

"And when we speak of this Church of the Spirit and its work on our planet, we see growth and progress from the past ages up through the cycles of time to the present. We see in the mineral, animal and vegetable kingdom an assimilation and a grouping together, each kind of a planet, rock or animal distinct and separate, but bound together by an inexorable law. You go through the State of Texas and you will find a shrub growing all over that soil and indigenous to its locality; so with rocks, also birds and animals, which flock together. It is so in the growth of mankind on this planet; from the roving tribes of the far off ages he has developed powers and attributes which causes races to come together in different localities, and from the wandering nomadic tribes they have grown into great nations. This must be in accordance with a great law. So if there is a Church of the Spirit, we must see progress in people and nations towards the Divine. Nations have risen to power and have fallen and seemed to have been crushed out, but notwithstanding all these conflicts, we can trace progress, and through these groanings and struggles man has been developed.

"I do not know that the human race has ever stood higher than to-day, in art, science or spirituality. Never before did such conceptions of the Spirit-world exist; never before such a nearness to it, and I argue that this result is owing to The Church of the Spirit, and the unfolding of the highest spiritual capacities of the race. We see in nature how the trees reach down into the depths of mother earth with their 10,000 rootlets; so also we see them on the barren rocks shooting down in the crevices of the mountains to get foothold to withstand the rude blasts of the elements; and so do we find man's soul reaching out and aspiring towards the Infinite. We have reached beyond the vegetable, the animal and mineral kingdom, for we are filled with the aspirations which lead us to the things that are spiritual, and when we speak of this Church of the Spirit we speak of this development of the individual soul, that has brought us into unity with the Divine.

"When we are called to study spiritual truths we use the intellect which the creator has endowed us with, and while I would give to intellect all that it is entitled to, I find beyond this the spirit, the soul which reaches out to bask in the sunlight of spiritual truth. In a broad sense, The Church of the Spirit means the highest development of man, morally, religiously and spiritually. You speak to some men in this life about The Church of the Spirit, and they are engrossed entirely with this life, and they do not want to know anything of the future. Such a one called on me at my office a few days ago, one whose whole life is made up in accumulation; and this man said to me, 'One world at a time. I will risk the future.' I said to him, 'Do you expect to take your wealth to the other life?' He said no. Such men when they enter the Spirit-world are worse than beggars for they have misused the talent given them. They are selfish and live on the plane of self alone.

"Those who are members of The Church of the Spirit live for others, and use their wealth for the good of humanity, to benefit others. Such persons are rich in spiritual graces that will abide with them in their heavenly homes. This is what Spiritualism teaches; it not only teaches but demonstrates by the evidences that come to us from those who are denizens of the Spirit-world. The Church of the Spirit is that which is to develop the spiritual, and when I look back and see what races of men have done to fetter the intellect and crush out this Church of the Spirit, by iron-clad creeds and by torture and murder, I see the dawning of a new dispensation of true spirituality, and I take courage, for I see the spirit of the All-Father's boundless love is bringing mankind into this Church of the Spirit, and the time is to come when the spiritual nature of man is to be more fully unfolded and developed, and all who may so desire can come into harmony with this being, this divine law of spiritual growth.

"I want to talk to Spiritualists. How much have you done to develop your spirituality? Are you still seeking for a sign? Are you still stumbling over the phenomena? Not that I would ignore phenomena, but when you have once become convinced of spirit presence and communion, you should reach out to comprehend and understand spiritual laws and truths. The phenomena of Spiritualism appeals to the morbid appetites of many, and some people are always seeking for tests. When I have had satisfactory evidence and a fact is once proven, that is enough; so with any other fact in nature. You see this gas burning here to-night. It is not necessary every time you see it to put your hand into it to see if it will burn you. You say some of the spirits are bad and the mediums are frauds. Try to help the spirits whom you judge are bad; try to live the highest and best you know how. Strive to work for the good of others, and you in thus striving, may aid spirits disembodied as well as mortals and become yourselves, worthy and acceptable members of The Church of the Spirit. The foundations of this Church of the Spirit are laid by the love and wisdom of the All-Father; we should aspire to be co-workers with him.

"The phenomena of Spiritualism is the pearl of great price which is to stay the great tide of infidelity and materialism. The scientist who in his laboratory is trying to discover the cause of spirit power, will in the end find spirit. I welcome with all my heart any movement that tends to develope The Church of the Spirit. When you forget self and give material aid or sympathy to those who are in want or suffering, and you take the example of the master, you will accomplish great results, and such labors will crown you with a glory that the world cannot take away. The great purpose of life should be to unfold and develop the spiritual nature. And in this communion of spirits thousands come from supernatural spheres where they have lived in darkness to get a gleam of sunshine and truth from your lives. So, my friends, as we live here in the highest conception of our life and its duties, so do we come into unity with the divine spirit, and become members of this Church of the Spirit, which is to unfold, guide, bless and protect every child of God. May this new unfoldment bring joy and peace and an active persistent labor to us all."

Addresses were also made by Rev. D. M. Cole and Rev. J. Jeffreys of the Methodist Church in harmony with the able lecture of Judge Dailey, and a hearty approval and deep, earnest attention was given. It was unanimously voted that the future conference meetings of the Fraternity should be held in the lecture room of The Church of the New Spiritual Dispensation, on Clinton Ave., between Park and Myrtle Ave's.

S. B. NICHOLS.

337 Flatbush Ave., Brooklyn, N. Y., Sept. 30, 1882.

Evil in Greek Mythology.

BY ELIZABETH ROBINS.

Gods who obtained their power only after a long-protracted struggle with Titans, in which, indeed, they were unsuccessful until assisted by strong allies; who shed tears, and whose influence ceased during their sleep; who fought in earthly combats, and who, like mortals, could be wounded,—such gods were not omnipotent or omniscient. Just as Odysseus, though able to subdue the Cyclops, could not regulate his own destiny, so the gods, who could control men, were themselves in turn governed by a superior force. The Greeks felt that there was something greater than divinity and humanity,—something which caused the mortality of the one and the immortality of the other. Good and evil, pleasure and pain, as abstract powers were not the creations of Zeus and Apollo, though these gods could give their clients concrete forms of happiness or unhappiness. All forces, whether natural or supernatural, were based on the law of necessity, and weighed by the measures of cause and effect. Certain actions would inevitably be followed by certain results, and the seeds that were sown in the beginning of time would bring forth their own fruit, in spite of men and gods.

"Till my day of destiny is come
No man may take my life; and when it comes
Nor brave nor coward can escape that day,"

Hector cried when parting with Andromache. Thetis might beseech Zeus to hinder the success of the Greeks, but she would not ask him to prolong the life of Achilles, since fate decreed that if he stayed at Troy he must be the shortest-lived of mortals. Crœsus consulted the oracle at Delphi, only to be told that it was impossible even for a god to escape the lot appointed by fate. Notwithstanding their mysticism, the hymns of Orpheus clearly declare fate to be greater than gods and celestial spheres, and above even the primal Triad and the One. There was no need of a doctrine of original sin and a redeemer, or the creation of hordes of demons, for men who believed right and wrong to be innate in human nature, and order and disorder inherent in the elements. Physical phenomena and moral discord were not chance work of gods or devils, but were subject to a law which mortals could not altogether understand, and which, for want of a better name, might be called fate. Greek fatalism had nothing in common with Eastern pessimism or modern so-called Schopenhauerism, nor was it strengthened with the sternness of Presbyterian predestination. Belief in fate usually implies hopelessness in struggling against the ills of life, and a strong conviction that misery must exceed pleasure. To the Greeks it meant confidence in the supremacy of order and harmony, for it was the power which insured the symmetrical sequence of events. Hindu philosophers proclaimed life to be an evil, and therefore tried to free themselves from the chains of the senses by inflicting suffering upon their bodies. But penance and humiliation meant nothing to the Greeks, who held that their lives were ruled by a law against which their resistance would have been useless. If trouble and sin must be, they felt there was no true wisdom in thinking only of them, when the world was still beautiful and human pleasures were sweet:—

"Because thou must not dream, thou needest not then despair!"

The analysis of evil in Greek mythology bears an important relation to the science of ethics. It supplies a substantial proof to the modern argument that morality *per se* is a growth apart from religion, though the two have often seemed identical. In Greece it may be said that morality grew in spite of religion. The vilest actions and lowest passions were attributed to the gods; and when we remember the peculiar rites held in honor of Hermes, Dionysus, or Aphrodite, we must confess that, while art would have lost immeasurably had the early myths been forgotten, morality might have gained thereby. If the conception of divinity was purified, and the sense of right and wrong made more definite, it was not owing to priest, ritual, or dogma, but because of philosophers, poets, and artists. It was no learned Brahman or Angelic Doctor who declared Zeus to be the creator of heaven and earth, the god of justice, the omnipotent, the lord of all. These were the words of Æschylus, of Pindar, of Terpander; and Phidias was the divinely inspired, who, by his chisel, taught the people that the qualities which are truly god-like are strength, wisdom, and benevolence. The fact that it is impossible to draw a distinct line of separation between the good and evil powers in their mythology gives us the key to Greek culture. Their religion was never more than a collection of traditions. Mystics introduced strange doctrines from Asia and Egypt, endeavoring to turn men's thoughts to the future life, and philosophers threw doubts upon the truth of old myths and beliefs. But the number of the initiated was never very large, and schools of philosophy were formed only to give way to new ones. The popular religion, however, still lived on; it was dear to the people, because its legends of gods and goddesses were inextricably blended with the early history of Hellas. All the thoughts and hopes of the Greeks were centered upon Hellas and upon the present. Their religious philosophy may be summed up in this maxim of Theognis, which, to show that the sentiment received divine sanction, was inscribed at the temple of Leto, at Delos: "That which is most just is most noble; health most preferable; but the gaining the object of one's desire is the most pleasant feeling." Now men who love the world in which they live will contribute more to its improvement than those who despise it. The reason of the perfection of Greek art and literature, and of the joyousness and serenity of Hellenes as a race, was their honest, earnest love of life. According to Spinoza, "the free man thinks of nothing so little as of death, and his wisdom is a meditation not of death, but of life." If this be true, then the Greeks alone attained perfect wisdom and freedom.—*Atlantic Monthly.*

Evolution.

To the Editor of the Religio-Philosophical Journal:

I would courteously commend to the notice of your correspondent, I. T. King, and to that of all believers in the very generally received doctrines of "Evolution" and "spontaneous generation," a wonderful work I stumbled on, entitled "The Problem of Human life Here and Hereafter," by the author of "Zopah" (published by Hall & Co. 25 Broadway, N. Y., 1877), as they can see "the other side of the question," which will absolutely explode these doctrines and "point the better way." It also demonstrates the universally accepted theories of sound light, heat, gravitation, electricity, etc., to be radically fallacious! Though I was an ardent believer in too specious teachings of these astute philosophers, Darwin and Haeckel in their recondite specialties, as they flatteringly agreed with ideas I had formed of the same before I had heard of theirs, I never felt that I could quite die for the "faith that was within me."

I have studied "the Problem"—the scales have fallen from my eyes, and I thank the author of "Zopah" for it. But, while according to him the highest praise for his logical treatment of the momentous questions above noted, I dissent entirely from his views regarding the "personality of God," "free-will," and other of his assumptions; nor can I see that their consideration is necessarily involved in that of the questions directly at issue.

J. C. B.

W. W. Durham writes: I regret much that I am not able to send you the names of many new subscribers to the JOURNAL, for I feel assured that could every family in these United States have the benefit of reading the JOURNAL for one year, or less even, there would be witnessed such a change for the better, theologically, politically, socially, morally—and in fact in every conceivable way, that is calculated to elevate man above the environments that have dwarfed for unknown ages both body and soul, as no previous epoch has experienced.

W. M. Mills writes: I prize the JOURNAL very highly, and its many encouraging words make its weekly visits very acceptable.

J. B. Dingman writes: I like the RELIGIO-PHILOSOPHICAL JOURNAL, and also your course in regard to putting down fraud. We have enough fraud in the world without having it mixed with the truths of Spiritualism.

Amputated Limbs.

To the Editor of the Religio-Philosophical Journal:

I see going the rounds of the newspapers, an attempt to explain the fact of "feeling amputated limbs as if they still formed a part of the body." As the "explanation," so-called, seems to me very unsatisfactory and wide of the truth, I feel impressed to speak about it as I see it. Pray, what has been taken away when a leg has been amputated, for example? Simply the outer covering from the spiritual life animating that part of the body, has been removed. Let us think for once that the body really is simply the covering, the clothing of the spirit, which uses it as its instrument, by means of which it performs its duties and labors, and comes in contact with this physical sphere, into which it has been sent to accomplish its individualization; and that it is immaterial, indivisible and indestructible. We shall see that though the leg has been amputated, the spiritual life elements cannot lose their integrity. This is true of some of the lower forms of life, such as the crustacea, for example. How is the new claw produced, except from the entirety of its indwelling life elements?

The unwonted exposure to the elements of our atmosphere, of course, produces pain, which the brain, of course, registers, as before. The brain, the battery, has called in the exposed life elements; they are not separated from the whole, which, at the time of entire dissolution of the physical frame (which until then it animated), will have in its new birth the exact form and semblance by which it was manifested and known.

At death, so-called, the brain becoming intensely positive, gathers to itself all the life elements permeating the body, and issuing through the interstices of the skull, forming in the atmosphere above the body a spherical form, from which gradually emerges, or more properly is born, the perfect new body, identical in every particular with the deserted tenements in which it passed its first stage of being.

Man seems to have lost partially the power to reproduce injured parts of the body. In some instances the nails are reproduced entire; the eye reproduces the tiny cone shaped organ on the retina, and if we only knew it in time, we would not need the aid of glasses to renew the sight, for when its failing is first perceived, the struggle to see clearly would so stimulate them, that the old and worn ones would be sloughed off by the growth of the new, and the sight be renewed. It is the action of the spirit life principle within, repairing its used tenement, or rather its window, which has been dimmed and worn.

The periosteum, as long as it is uninjured, re-integrates the broken bone; when the leg is amputated, its function is destroyed. There have been instances of a third set of teeth having been produced. We are all conscious of the toothache where the extracted teeth once stood.

All these facts, and many more which might be cited, show the continued integrity of the being indwelling, even though the outward envelope has undergone mutilation, but the dead limb, *per se*, has no longer any sensation, and it is no doubt the wonderful ignorance about all these things which has given imagination the power to connect the severed member with the living body, and explain the sensation truly felt in the brain with the decaying portion, which now is only a mass of matter deprived of its life, and destined to utter decomposition.

Y.

Influence of Mind on Mind.

To the Editor of the Religio-Philosophical Journal:

For some time, through personal experience, I have almost believed (or known) that the spirits of our friends still in the body could visit us, and under proper conditions we might be certain of the correctness of impressions received by this means. I have tested this law of sympathy in three instances, and would relate my experience if I was certain that my sister and cousin (the visiting spirits) would not be annoyed. To individuals who know nothing of such a possibility, these things would have the flavor of "a delusion" to such an extent that "nonsense" would be the ordinary answer received, and that has led me to obtain the opinions of other people. This reply I received from Dr. J. A. Marvin, who has done some good work here in magnetic healing:

"In your letter you revive the question of the influence of mind over mind in the body, and in answering, I hope to be able to so express myself as to convey a fair idea of my views. I do believe in the influence of mind over mind, both existing in the body and consequently of mind over mind, one or both being out of the body. I with you detest the use of the term affinity. I believe, however, that where there is a true spiritual harmony between two parties in the body, that their minds or spirits may to a certain extent go out to each other, though they be separated any distance, provided the conditions are favorable. I believe that in our daily association a strong mind often exerts a powerful though silent influence over its associates. During the last few years the curiosity of many has been very much excited over the exhibition of what is termed mind reading. I have an idea in regard to this that may possibly be new to you. As Brown is called a mind reader, I will take him for convenience. I do not believe Brown reads any one's mind at all. I believe he is a very decided negative, and that any one having hid an article, by taking hold of Brown's hand the two come more fully in rapport with each other, and Brown's mind is unconsciously lead or controlled by that of the other person, the former being the negative. Here is a difficulty we encounter in the ordinary trance mediumship. The mind of the medium is negative, especially made so in order that it may be better subject to the control or influence of the spirit or mind out of the body, and often it becomes subject to the influence of the mind of the sitter, instead of the spirit, and gives that which is in his mind. This is a matter that ought to be better understood by both mediums and others. I believe we at certain times reach out in spirit to our friends and that frequently during our sleep our spirits go forth to those for whom we have anxiety. Mothers frequently have knowledge of the sickness or suffering of their children obtained in this way."

This to my mind is a fair statement of possibilities and I think your readers will be pleased to compare notes.

MARY A. BRINDLE.

Detroit, Mich.

Cleveland Progressive Lyceum.

To the Editor of the Religio-Philosophical Journal:

Quite an unusual event occurred in our lyceum today, which called forth a large assemblage of interested visitors. A beautiful little daughter of Mr. and Mrs. Eugene Lemmers, well known Spiritualists here, was baptized into our hopeful faith with sweet white flowers, to the name of Laura. The ceremony, including some excellent singing by the entire lyceum, was conducted by Mr. T. Lees, in a pleasant and appropriate manner. The conductor's desk was profusely decorated with choice flowers, donated by friends in honor of the occasion. The exercises proper were of the most delightfully earnest character. With one exception the groups were full, and the children behaved with exceptional quiet decorum. After the usual singing, calisthenic exercises and admirable remarks by the conductor, Mr. W. Z. Hatcher, a large number of well pointed mottoes, of healthy moral scope, were given by the children, followed by answers to scientific questions in regard to the variations of sound caused by difference of rapidity in vibration on the ear. A vast amount of useful information can be instilled into the minds of even the smallest scholars by means of these questions, and it is the purpose to pursue the method still further than has yet obtained.

The next thing in order was the recitations; and though not near so many as usual were given, several of them were of marked excellence, both in quality of matter and manner of delivery. These were given by Miss Mattie Whitworth, Nellie Powell, Maud Hall, Victoria Hoar, Nellie Ingersoll, Eliza Whitworth, and Emma Hoar. The music by Mr. Chas. Palmer, and song by the guardian, Mrs. Ella Williamson, was given in their usual effective manner. The grand banner march and benediction closed the exercises, when it was pleasantly felt that stirring interest and profit had been the order of the day.

Cleveland, Sept. 24, 1882. W.

N. Blanchard of Brooklyn, N. Y., writes: I have read the *Banner of Light* ever since its first issue, but the light thereof has become obscured, and it no longer shines for me.

John Hart writes: I am well pleased with the JOURNAL.

Many in this world run after felicity like an absent-minded man hunting for his hat, while all the time it is on his head or in his hand.—*Sydney Smith.*

"On the Right Track."

To the Editor of the Religio-Philosophical Journal:

I have been reading your paper side by side with the *Banner of Light* for the past three months, and without at all disparaging the latter, I desire to say that in my opinion you are on the right track to commend the cause and phenomena of Spiritualism to intelligent inquirers after the truth. It is only by imposing such conditions as will eliminate fraud and humbug that men of character and discernment can be brought to a thorough investigation of the subject—certainly to an acceptance of the phenomena as genuine and valid. It seems to me it should be one of the chief functions of a spiritualistic journal to assist skeptical investigators in their endeavors to bring their minds to a conclusion, 1st, as to the genuineness; 2nd, as to the cause of the phenomena; and I think it is the distinguishing merit of your journal that it is making praiseworthy efforts in this direction. I regard your "Hints to Investigators and Mediums" as so excellent and important that they should be published at the head of the columns of every spiritualistic journal in the country at least once a month, with such additions as experience may suggest.

Such a course as you are pursuing seems to me not at all inconsistent with perfect kindness of feeling toward all true mediums. In fact, their best friends would recommend it, if they were wise.

New York City, Sept., 1882. A. A. HEALEY.

Change in Food Essential.

If one boy were to say to another that he could not eat one quail, or partridge, a day for thirty days in succession, very likely the challenged boy would reply that he could. At first glance such a thing would seem not only possible but a desirable task, for the quail is a very toothsome bird. Nevertheless, many have tried to do it, and there is only one instance on record wherein the eater succeeded. In February, 1879, two men, both of whom lived in Washington, made a wager in regard to the matter. The man who did the eating was a broad-shouldered, muscular person. He selected the hour between nine and ten in the morning, and ate a partridge, in the presence of many people, during that hour every day, for thirty days. On the last day he was so nervous as to be almost unable to write his name, and since then he has suffered a great deal. Of course, such wagers are foolish to a certain extent, but we learn from this experiment that change in our food is absolutely necessary.—*Ex.*

Notes and Extracts.

Health must be earned; it can seldom be bought.

"Think truly, and thy thought
Shall be a fruitful seed."

Self-abnegation is that rare virtue that good men preach and good women practice.—*O. W. Holmes.*

Education is the only interest worthy the deep controlling anxiety of the thoughtful man.—*Wendall Phillips.*

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—*Burke.*

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer.

Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes it a wise and happy purchase.

We ought not to look back unless it is to derive useful lessons from past errors and for the purpose of profiting by dear-bought experience.—*George Washington.*

If a great thing can be done at all, it can be done easily. But it is in that kind of ease with which a tree blossoms after long years of gathering strength.—*Ruskin.*

"It is not all gold that glitters." The Spirit-world is being peopled with diseased minds and these infirmities reflect their conditions upon mortals, and instead of angel life being what it should be, in all respects, it is too much a reflection of material life.

The man whose only aim is to dig down into some cavern and search amid the rocks for the footsteps of some beast or bird, will often give to the world treasures of knowledge far more instructive than can be gathered from the men who lived and wrote in primitive times. A footprint stamped upon a rock is objective evidence that at a certain time in the world's history, a beast or a bird lived, whose only record is the discovered footprint.

"Life and death are in the power of the tongue." A word may heal a broken heart, or stir up envy, hatred, malice, and all uncharitableness. All that literature has accomplished, both in ancient and modern times, has resulted from the germinating quality of words, so that Carlyle was not speaking at random when he said, "Cast forth thy word into the ever-working universe: it is seed-grain that cannot die; unnoticed to-day, it will be found flourishing as a Banyan grove, perhaps, alas! as a hemlock forest, after a thousand years."

Considering all the heresies, the enormous crimes, the wickedness, the astounding follies which the Bible has been made to justify, and which its indiscriminate reading has suggested; considering that it has been, indeed, the sword which our Lord said he was sending, and that not the devil himself could have invented an implement more potent to fill the hated world with lies and blood and fury, I think certainly that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons.... is the most culpable folly of which it is possible for man to be guilty.—*James Anthony Froude.*

We have no data by which to fix the time when spirit communion began. There are worlds far older than the planet earth, and as this planet is visited by intelligences from other realms today, may we not reasonably assume that the first man and woman, whoever they may have been, were influenced to a greater or less degree by such intelligences, for wherever the foot of man has trod, we find evidences of looking upward; not that he hoped to penetrate the skies above him, but there was in the man a soul power that always looks upward, either in prayer or aspiration, and in connection with this upward looking, there has always been a desire to live forever; no one wants to die! men and sometimes women seem to grow tired of the struggles they have to endure, and in moments of desperation, they put an end to the earth existence, but they hope to live again where there are no trials; but there has never been a case where a suicide returned, but what he regretted the steps thus rashly taken. No matter how attractive may be the thoughts regarding a future, no one has a right to force himself unbidden into another home.—*Ollie Branch.*

Science and Art.

During a heavy thunderstorm at Lebanon, Pa., on the 8th of September, a meteor, weighing one pound and eleven ounces, fell in the center of the principal street, appearing like a ball of fire as it struck the ground. It is now in the possession of Dr. Mears.

At Elk Rapids, Mich., is a blast furnace, in which are manufactured 50 tons of charcoal iron per day. There are 25 charcoal pits, constructed of brick. Each pit is filled with 100 cords of hard wood and then fired. The vast amount of smoke from these pits, which was formerly lost in the air, has now been utilized by Dr. Pierce.

A flywheel, said to be the largest in the United States, has been built by Watts & Campbell, of Newark, N. J., for Clark's Thread Works, of that city. It is twenty-five feet in diameter, with a face of seven feet six inches. It has three crowns for three belts, each twenty-four inches wide. It weighs forty-nine tons.

Since the discovery of the prehistoric footprints in Nevada a proposition has been made to John Mackay to pay the expenses of running a drift into the side of the State Prison quarry, that the line of footprints may be stripped, and the ground, so rich in archæological treasures, more fully explored. Mr. Mackay has become much interested in these scientific discoveries, and has sent a man to make an estimate of the cost of the work.

The frequent occurrence of wrought stone implements with remains of extinct animals in the gold gravels of California and elsewhere on the Pacific coast, has satisfied all who have critically studied the evidence so afforded that the advent of man in those parts must have been before the close of the latest division of the Tertiary period. There is, therefore, nothing startling in the discovery of foot prints, apparently of men wearing sandals, in Pliocene sandstone in Nevada.

The heating of greenhouses of more than five thousand square feet of glass in the plant by steam, although of comparatively recent adoption among horticulturists, is fast growing in favor for large houses, as favoring a more perfect control in regulating the temperature to the variations of the weather than has been heretofore obtained with the water system. The economy of steam in fuel and boiler attendance has been tested in a number of large greenhouses with satisfaction to their owners, and in some cases claim of large percentage.

Surgeon-General Wales, U. S. N., describes, in an official circular, the scope and plan of the National Museum of Hygiene, organized under the Bureau of Medicine and Surgery, at Washington. The design is to make the collection one that will illustrate the entire scope of sanitary science, to have courses of lectures by capable sanitarians from all parts of the country, and to establish a library of sanitary science, accessible to all engaged in the study of this branch of knowledge. The library of the Bureau already contains many standard works in English, French and German. The support of the Museum has been provided by act of Congress.

Dust mixed with air is found to be, under certain conditions, a dangerous explosive. Thus, if a large log of wood were ignited, it might be a week before it would be entirely consumed; split up into cord wood, and piled up loosely, it would, perhaps, burn in less than an hour; cut into shavings and allow a strong wind to throw them into the air—or in any way keep the chips comparatively well separated from each other—and the log would perhaps be consumed in two or three minutes; but if ground up into fine dust or powder, and blown in such a manner that each particle is surrounded by air, it would burn in less than a second.

An Englishman has just established a manufactory of jewsharps in Troy, N. Y. It is said that there are only two others in the country—one in New York and the other in Boston. A simpler instrument than the jewsharp it would be hard to conceive, but the process of manufacture comprises no fewer than thirty separate operations. The inventor of that humble instrument, which has been vibrating all over the world for centuries, is unknown to fame. At the beginning of the present century the jewsharp was developed by combining several different instruments, each with a separate pitch, and in 1827 Eulenstein, a native of Wurtemberg, made a sensation in London by playing upon sixteen at once.

An interesting sketch of the history of plant life in America was given by Professor Newberry at the Montreal Science Meeting. In the Archæan rocks is graphite, which must have been derived from plant tissues, but all possibly have been obliterated. In the Cambrian only seaweeds have been found. In the Lower Silurian the presence of land-plants had been claimed, but without satisfactory evidence. In the Upper Silurian a few club mosses have been met with in Europe and America. In the Devonian the land was clothed with plants, some 200 species having been described by Dr. Dawson. They were ferns, lycopods and equiseta. In the Devonian Sea were islands near where Cincinati stands, and they were covered with tree ferns and giant club mosses.

Experiments have been made at the New York morgue to test a process by which it is claimed dead bodies, though badly swollen and decomposed, can be restored to something like a natural appearance, and preserved so that it will be recognizable after months of burial. The subject operated upon was the corpse of an unknown woman who had died from erysipelas. It was soft, black and blue, and out of all human proportions. An incision was made in the right leg and an embalming fluid injected into the femoral artery. In less than half an hour the body assumed its natural size, became harder than in life, and as the degree of hardness increased the discoloration disappeared, leaving it of a marble whiteness. The body of a man, operated upon seven weeks before, had been kept unburied without decomposition. It retained a natural appearance, and was without odor.

The first screw boats ever built in America, and so far as the engineer knows, the first iron hulls, were the Anthracite and the Black Diamond, constructed on the plans of Captain Ericsson, and employed in carrying coal through the Delaware and Raritan canal. The first sea-going propeller built in America was the frigate Princeton, also after Captain Ericsson's designs, but under the superintendence of Captain Stockton. This vessel was a full-rigged ship, and it was the intention to use steam only as occasion might require as an aid to the sails. [But Ericsson did not make the first propeller. It was used by an American some forty years ago.]

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Continued from First Page.

how superficial the resemblance, aside from the destruction of the children in the Pauranik accounts. By exaggeration and misrepresentation, magnifying accidental resemblances and concealing marked differences, the two accounts in the hands of unscrupulous bigots like Higgins, Graves, Robert Taylor, etc., have been made to be almost identical. Such disgusting dishonesty and falsehood is sickening to all lovers of exact truth. Liberalism and Spiritualism are cursed with a number of just such tricky knaves, utterly disregarding truth in their unscrupulous partisanship. For such wretches I have supreme contempt.

Examining the quoted paragraph, on which this article is based, which, be it understood was written by an honorable, truthful gentleman, who was misled by the Krishna stories going the rounds of the press, we find the following statements in it to be untrue:

1. Krishna's parents did not reside in a "little village."
2. His parents were not warned to flee over the Jumna.
3. His parents did not fly from the tyrant.
4. The children were not slaughtered in the little village only but throughout the world—so ran Kansa's orders.
5. The parents did not accompany the child in its escape from Kansa.

MATHUREA AND MATUREA.

Higgins and others make much of the statement, that as the parents of Jesus escaped into a far country with the infant Jesus, so the parents of Krishna (Cristna, Higgins dishonestly calls him) escaped with their babe to a distant country; and that as the parents of Jesus lived in Egypt with their child, at a place called Maturea, so Krishna's parents lived in his youth, after escaping the tyrant, at a place called Mathurea. As we have seen, Krishna's parents did not flee to any country, far or near; neither was the babe conveyed to a distant country for protection. Moreover, Mathurea (that is Mathura) was not the place to which Krishna escaped, but the place *from* which he escaped. His parent's home was Mathurea, and there was he born. He did not live there in his youth, not having returned thither, after his birth, till he had reached manhood, when he came again to Mathura and killed King Kansa, as prophesied. The story of Jesus stopping at Maturea during the flight to Egypt is found only in the Arabic "Gospel of the Infancy," a book containing strong internal evidence that it was not written till some time between the seventh and twelfth centuries. The book was written when Arabic was "the familiar vehicle for literary composition," which did not occur till after the Muhammedan conquests in Asia and Africa. The name Matarea was unknown in Egypt till after the Muhammedan conquest of that country, A. D., 640. It is an Arabic word—in Arabic Matareah—and the town was so named by the Arabs. The exact time when this name was given it, is not known, but no trace of it has been found till the time of Abulfeda (who died in 1331.) He refers to it in his account of Egypt in his work, "Descriptions of the Countries," but all copies of this work do not contain the allusion to Matarea. The Nubian Geographer who wrote about A. D., 1150, mentions the Ain Shems (Fountain of the Sun) and the balsam which grew near the place, but has no allusion to the name of Matarea. No ancient copy of this Arabic gospel has been discovered, and the first allusion to it which has been identified is that of Solomon of Bassora, A. D., 1222. (See Cowper's "Apocryphal Gospels," pp. 26–29.)

To make a seeming parallel, the names of the two places have been altered. The town in Egypt is Matareah, pronounced Mah-tah-raj-yah, the Latin form is Matarea. This they have transformed into Maturea. The Hindu city is in Sanskrit, Mathurea (pronounced Mut-hoo-rah). This they change into Mathurea, introducing a *u* in one and an *e* in the other, so as to make them almost identical in orthography. Mathura is now called Mutha and has a population at present of over 50,000. Matarea still exists in Egypt also. It is very near the site of the city of Heliopolis, or On, and is an object of interest to travelers owing to the legends of Jesus's infancy which have clustered around it.

It is thus seen that there is not the remotest connection between the two legends; they sprang up independent of each other, and it is only by gross distortion they can be made to appear somewhat parallel. Mathura is of much importance in the life of Krishna, being his birthplace and the scene of some of his manhood exploits; whereas Matareah is of comparatively no importance in the life of Jesus. Both are names of *bona-fide* towns, one Arabic, one Sanskrit, and both are still inhabited at the present day. To claim that the Matarea legend was borrowed from the Mathura one is the wildest nonsense, emanating only from ignoramuses and knaves.

SOURCES OF INFORMATION.

More detailed information concerning the subject-matter of this essay can be found in the following works,—a very few only of the more important books consulted by me in my researches in Hindu literature and mythology: Langlois's French translation of the "Harivansha," 2 vols; Wilson's translation of the "Vishu Purana," vols., 1, 4 and 5; Thomson's translation of the "Bhagavad Gita"; Halhed's translation of the tenth book of the "Bhagavata Purana," in 2d vol., of Maurice's "History of Hindostan;" Jacob's translation of the "Vedantasara" (Introduction); Weber's "History of Indian Literature;" J. Talboys Wheeler's "History of India," vols. 1 and 3; Monier Williams's "Indian Wisdom" and "Indian Epic Poetry;" Muir's "Original Sanskrit Texts," vols. 4 and 5; Colebrooke's Miscellaneous Essays," vol. 2; Max Muller's "Origin and Growth of Religions;" India; T. W. Rhys Davids's "Buddhism;" Cowper's Apocryphal Gospels; Robson's "Hinduism and Christianity" (orthodox); Harwick's "Christ and other Master's" (orthodox.)

For fuller information concerning the cave-temples of Elephanta, the reader is referred to Fergusson's "Rock-cut Temples of India," "Indian and Eastern Architecture," and "Handbook of Architecture;" Jas. Burgess's "Caves of Elephanta;" Murray's "Handbook of India;" Heeren's "Historical Researches," vol. 2; Rousselet's "India and its Native Princes;" Niebuhr's "Travels," vol. 2; Martin's "Indian Empire," vol. 3; Forbe's "Oriental Memoirs," last edition, vol. 2; Heber's "Travels in India," vol. 1; Goldingham's description in "Asiatic Researches," vol. 4; "Encyclopedia Britannica," 9th ed., articles Architecture and Elephanta; Chamber's Cyclopedia, and Appleton's Cyclopedia, last editions, article "Elephanta."

In addition to the narratives of Krishna's exploits contained in the books named above, other Hindu books contain similar legends, all based upon those in the books I have named. The "Brahma Purana" contains a life of Krishna word for word the same as that in the "Vishnu Purana;" the "Brahma Vaivarta Purana" has an account of Krishna based on the Vishnu and Bhagavata Puranas; the Agni Purana contains details of Krishna's manhood exploits, founded on the "Maha-Bharata;" the Padma Purana has somewhat elaborate narratives of his juvenilities, and the other Puranas embody incidents here and there in Krishna's life. The "Gita Govinda" (that is "The Song of Govinda," the cowherd, a name applied to the youthful Krishna, his adopted parents being cowherds), is a voluptuous narrative of the loves of young Krishna and the *Gopis*, or cowherdesses and milkmaids, and is the favorite book of the modern Hindu sect, who specially adore the youthful Krishna. An excellent English translation of this exquisite love-tale has been recently published by Edwin Arnold, author of "The Light of Asia." None of these books, however, contain anything not founded on the narratives of the four books referred to in the body of this essay, namely, the "Maha-Bharata," "Harivansha," "Vishnu Purana," and "Bhagavata Purana." These constitute the fountain head of all our information concerning the life of the mythical Krishna.

Presidio of San Francisco, Cal.

What do we Mean by Earth-Bound Spirits?

Speaking generally, we mean those disembodied souls who are, so to speak, unspiritual or unspiritualized, by which we mean unenlightened, unrefined, undeveloped. They are those who are earthly in their thoughts and tendencies. They did not realize the great purpose of their earth-life—the development of their spirit-life; they did not realize any spiritual growth here; they did not cultivate their immortal natures, the divine elements of intelligence, love, benevolence and goodness. They lived a life so earthly and sensual that now they are bound and fettered to their native element by an immutable law, which is none other than the law of gravitation. Some people may be startled to be told that the relative position of disembodied souls is determined by the law of gravitation, but, we would ask: When and where do the laws of nature cease to operate? We answer, that the laws of nature operate always and universally, and thus the law of gravitation, which determines the position of all bodies according to their specific gravity, operates universally; it operates in the spiritual realm as uniformly and rigidly as in the material realm; it is by that law that the spheres are formed. The law of gravitation is merely the outward expression of a force which, in the spiritual realm, rigidly limits every spiritual atom to its proper sphere.

As, then, we know that we cannot rise spontaneously above the earth, because we are earth-bound, fettered to the earth's surface by our physical and material environment, so, by earth-bound spirits, we mean those who, though they are liberated from the grosser physical body, are yet so earthly that they can only rise a little way above the earth's surface; they are enveloped in an atmosphere created by their own thoughts, motives, habits, and tendencies,—an atmosphere, in the case of millions, so dense and dark that it is merely the counterpart of the earth and almost exactly like it. It is a fact that myriads of disembodied human beings are living in a world that is merely the duplicate or counterpart of the earth, a realm as closely connected with the earth's atmosphere as the atmosphere is with the earth itself; all above it and below it being links of one endless chain. This is what we mean by earth-bound spirits, they are so earthly, their nature is so unrefined, so material in its tendencies, that they cannot rise above their surroundings. They cannot rise to those spheres of light, and love, and blessedness; because the external surroundings of a spirit always corresponds with its inward condition; they must remain in that first sphere, which is only a step higher than the earth, until they become spiritually developed.

Religious professors talk about going on the wings of faith to the home beyond the skies, but, unfortunately for them, everything in the infinite universe is determined by immutable laws, laws which cannot be set aside, laws which are self-operating; and by these laws is the relative position of every individual spirit determined. You will pass into the spirit-world with your spiritual body, but your position there will be determined by the degree of refinement which characterizes that same spiritual body. The tippler, the smoker, the glutton and the sensualist, are, whether they recognize it or not, constantly defiling themselves with the elements which will keep them down to earth; it is such habits and tendencies that make spirits "earth-bound." If these habits are not conquered and overcome here, they will have to be there, before the spirit can rise to association with the pure and the holy.

This immense realm, then, which is earth's counterpart, surrounds this earth, and its myriads of inhabitants constantly exert an influence upon this world; and this is a solemn thought, when you remember that here dwell millions of ignorant, debased, degraded souls, where they remain exerting their baneful influence, until they are enlightened, purified and reformed.

More particularly we mean by earth-bound spirits, not only those who, through ignorance, sensual habits, and material tendencies are kept down by their own specific gravity, but also those who are fettered to the earth by wrong-doing, crime and injustice committed. Thousands of such are here wandering, full of remorse; they have to repent, to do their best to repair the wrong and to make atonement, before they can rise. This is the teaching of Spiritualism, or rather, this is the solemn fact which it opens up to view, and, we think, radically modifies the popular teaching about the destiny of souls in the world beyond. There is nothing the world needs more than to know this, and herein Spiritualism abundantly justifies its existence and claims.

Spiritualism, do we say, teaches it? But is not this view supported by the Bible, when rightly read and interpreted? Look at these spirits referred to in these passages; surely this at least teaches the fact that spirits can influence men, and communicate with earth. Look at these invisible powers at work throughout these records; does not this prove that there is another world connected with this, separated from it only by a partition like a curtain which divides two apartments, and do not we see abundantly illustrated in the Bible the influence of the second world upon the first. Look at this case in the Acts, and the case of Saul;—these invisible beings must be located somewhere, and where that somewhere is Spiritualism is showing to-day; and Spiritualism is showing the nature and conditions of earth-bound spirits. Myriads of spirits are moving in and out amongst the inhabitants of earth, because they cannot rise, and their hell is their inward and outward condition. This, I think is the explanation of what we call hauntings. We have all heard from our childhood innumerable traditions and stories about haunted houses, apparitions, etc. Spiritualism is teaching the world that these are not mere matters of fancy or superstition, but that they are solemn realities; there is every reason to believe that there are thousands of dwellings disturbed by disembodied beings, too remorseful to rest, and too gross and earthly to rise to happier conditions. I myself have, as you know, lately had a remarkable case of this kind to deal with.

One remark I must make respecting the distinction between these earth-bound spirits and the good, pure and enlightened spirits, who communicate with you is, that the latter voluntarily draw near to you; they need not, but they choose to do so. They leave their happier spheres and homes, and choose to dwell near to you as your ministering angels. Their object is to enlighten those earth-bound spirits, as well as to benefit ourselves; aye, and innumerable myriads from the highest spheres are drawing near to earth through the thoroughfares and channels being opened up.—*Rev. C. Ware in Medium and Daybreak.*

A Compact Fulfilled.

Ten years since, I had a bosom friend named James Forbes, a saddler and harness maker by trade. He was a rationalist like myself, only having a better education and very likely being otherwise superior, he was more advanced in his ideas. He entertained the idea that there is a continued individual conscious and progressive existence, and through the geological strata progressing upward to the surface on which we stand, he gave a good illustration of the eternity of being. Picking up a smooth pebble one morning as we two were walking together from the bath, he said to me, "This pebble is composed of a great number of atoms, a space existing between each atom, although we cannot with our eyes see it; each atom revolves in its orbit, as the planets revolve in their orbits. This little pebble represents the universe in minature." This I at once recognised as the truth; such were the lessons I received from my friend. He next informed me of modern Spiritualism as he read of it in the papers coming from the United States of America. He seemed deeply impressed with the information. I laughed and said, "Oh! it is a lot of rot and Yankee humbug; the Yankees are a clever people; we are rid of one humbug and we will not have another imposed on us." One morning these remarks of mine seemed to vex him, and he replied, "Well, I don't know so much about that! When such men as Judge Edmonds, Professor Hare, and others of equal eminence in literature and science, some of them ousted from the lofty positions they occupied, still truly avow their knowledge of spiritualistic philosophy, there must be something in it. Well, now, my mental soliloquy was this: I may be too fast; these men have very likely greater natural brain capacity than I have, and added to this, their education and sphere in life are vastly superior." I now made answer to my friend, "We will try it," and so we did in my room in Kent street, and the result was most satisfactory, which greatly astonished and pleased me. My friend and I agreed that which ever of us two departed this mortal-life first, would, if possible, return and let the other know. Well, my friend went into Spirit-life about seven years ago. The night and time is vividly impressed upon my memory. I had finished reading the history of Sir William Wallace, and retired to bed. I closed my eyes to sleep, when Forbes was before me, and I knew his mission. Opening my eyes the snow-white form was equally clear before me. I then thought thus: Fraser, ideality is highly developed in you; it must be your imagination playing you a trick; it cannot be possible; the form seemed to sweep over me, and I myself stood upon my feet, and my friend stood facing me, his nose within a few inches of mine, no hat on his head, but otherwise he was dressed as usual. A brightness like the noon-day-sun was around me. I examined him from head to foot, and from foot to head, with my eyes wide open; his blue eyes were clear to my view. I gratefully thanked him for his message of truth to me, exclaiming, it is a positive fact! and he was gone. This was very strange to me. While I stood on my feet in the beautiful light of the Spirit-world, my body lay like a dark mass, or log of wood on the bed, and I cared as little for it. Next morning before my breakfast I went to my friend's residence in Sussex street, and at my request, I was, by his wife introduced to his bed-chamber, and there lay on the bed his body cold and stiff, and I learned from Mrs. Forbes, that the very time her husband departed this life, he fulfilled his promise to me for which I feel forever grateful. The immortality of the soul being proved, it is to me a very bright knowledge.—A. Fraser, in *Harbinger of Light.*

Current Items.

During the last six months 3,065 horses have been used for food in Berlin.

During 1880 the mines of Europe produced 291,362,276 tons of coal and ore, valued at £122,273,188.

In India there are twenty-six thousand schools, over eighty colleges, and nearly three millions of pupils.

There are now in operation in Minnesota, twenty-five flouring mills with a total daily productive capacity of 29,372 barrels.

It is estimated that in Massachusetts 100,000 persons rely upon the ocean fisheries for their support. The value of the fish in 1880 was more than $5,000,000.

Sidney, New South Wales, is to have in its light house an electric light whose merging beam is to possess a luminous intensity of more than 12,000,000 candles.

The largest and oldest chain bridge in the world is said to be that of Kingtung, in China, where it forms a perfect road from the top of one mountain to another.

In England a wife now has full control of the property, real and personal, which was hers before marriage, also of her wedding gifts, her earnings, and her legacies.

The Duke of Athole plants from 600,000 to 1,000,000 trees on his estate each year. One of the Dukes of Athole, known as the Planter Duke, planted during his life time, 27,000,000 trees, which covered 15,000 acres.

The United States mint at Philadelphia, has recently received two tons of three-cent pieces which by act of Congress have been abolished from the national coinage. They are to be recoined into ten-cent pieces.

Considering the vast area of territory tracked by the CHICAGO AND NORTH WESTERN ROAD, the number of trains daily running, the freight and passenger business it transacts, its main lines and ramifications, its equipment, its own celebrated Dining Cars, its Pullman Palace Car attachments, and, in short, the character of its entire outfit, the CHICAGO AND NORTH-WESTERN RAILWAY deserves the title of one of our grandest trunk lines.

Ritualism does not always fare well in England. At a recent service in St. Jude's Church, Liverpool, all went well until after the service, when the rector and his surpliced choir were attacked so fiercely by a mob of the dissenters that the police had to be called in.

The United States is said to have an insane population of from 89,000 to 96,000, the latter figure being one to every 520 of the general population. In the decade 1870–80, the population increased about 26 per cent., while the insane population increased during the same period 100 per cent.

The bicentennial celebration in Philadelphia of Penn's landing, will occur October 24th—27th. On the first day there will be a representation of the landing; on the second, an industrial pageant, and at night illuminated historical tableau; on the third, a musical festival, regatta, etc.; on the fourth, a military and naval parade.

They are telling in New Hampshire the story of a woman who is a member of the society with the long name, that during the summer she has caught house flies in wire-cage traps, and then relieved her conscience by taking them up to the other end of the street and setting them free.

The Rev. George B. Simons, pastor of the Baptist church at Greenbush, N. Y., who was recently found guilty of writing love letters to a young lady of his congregation, his wife being at the time in excellent health, has resigned, and a dispatch says that "during his farewell sermon many women in the congregation wept." It certainly is sad to have such a lovely liar leave town.

The bridge which is to be erected across the Forth will be one of the greatest scientific achievements of the century. The main girder will be within a few feet of a mile in length. The bridge rests on cylindrical piers, each weighing 16,000 tons. This gives a pressure at the base of each pier of about 24,000 tons, or about six tons per square foot. 42,000 tons of steel will be used in the construction of the bridge. The estimated cost of the bridge is $7,500,008.

A Boston paper is responsible for the statement that the habit of snuff-dipping has spread among the female operatives in Massachusetts factories to such an extent that fifteen tons of snuff are annually consumed by them. A year ago the Catholic Bishop of the State publicly forbade this use of the weed by members of his flock, and for a time there was a considerable falling off in the sales of snuff, but the prohibition has now become practically a dead letter.

An ingenious mechanic who lives at Jamestown, N. Y., has constructed a perfect locomotive, which is said to be the smallest in the world. The engine is only 8¼ inches long, with a tender 10 inches. The pumps throw one drop of water per stroke. As much as 585 screws were required to put the parts together. The engine itself weighs 1½ pounds, and the tender 2 pounds and 2¾ ounces. The mechanic was at work upon the locomotive for eight years, though odd intervals of time only were given to the labor.

The large marble tablet representing the signing of the social compact in the cabin of the Mayflower, designed to be placed in the base of the Plymouth monument, has just been completed. The size of the tablet is about three by five feet. The figures, thirteen in number, stand out in bold relief. The large statue representing education, which is to be placed on Plymouth monument, has also been completed by the same company. It is cut from one block of granite, which weighed in the rough state about one hundred tons, but in its completed condition weighs about twenty tons.

The Idaho *Statesman* says that the activity of volcanic action in the Snake river lava-beds, near the line of the Oregon Short Line Railroad, is driving many of the graders from the work. In an area of about twenty-two square miles, at short distances apart, smoke and flames of peculiar odor, color and shape issue from the chasms and seams in the lava. The irritating sulphurous vapors in themselves cause many to quit work, while the unusual agitation of the boiling springs and the general commotion all over the fields of lava, have caused a superstitious fear to take hold of many of the railroad hands, and they are leaving the section terror stricken. The whole area has the appearance from a distance of being on fire.

The Chinese preserve a tradition that on a certain night centuries ago, one of the three souls of a renowned Mongolian visited the moon and found the inhabitants diverting themselves with theatrical performances. Upon its return to earth it established the terrestrial theatre—an event which is still celebrated on Sept. 25th, the 15th day of the Chinese eighth month, with various singular ceremonies called "Congratulating the moon." On the appointed night the Chinatown of San Francisco was in a blaze of cheap glory. Shops and lodging houses were illuminated, the dragon flag floated everywhere, lanterns hung from windows and balconies, and a multitude of many colored candles shed light and grease around. Numberless sheets of mock paper money were burned, firecrackers were surreptitiously set off wherever a policeman was not in sight, and the air was vocal with the jabbering of a thousand glib tongues.

How many boys have been led to run away from good homes and kind parents through the pernicious teachings of "Dime Novel Literature." Mr. Trowbridge tells of two such misguided boys, with the results to each, in his new story of "The Jolly-Rover," to be published by Lee & Shepard.

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents, or fifteen months for $2.80.

Sheet Music for Spiritualists.

While at Lake Pleasant we met Mr. C. Payson Longley, who is endeavoring to give Spiritualists a higher class of music. Mr. Longley is an earnest Spiritualist. He says with regard to his music, that he receives much of it from the Spirit-world; by the aid of his clairaudient gift he hears the words spoken, and the music is dictated by those in spirit life who are aiding him in his praiseworthy efforts. Mr. Longley deserves the generous patronage of all interested, and we hope he may receive such financial encouragement as shall justify him in devoting his entire time to the work. Mr. L. furnished us with a fine selection of specimen copies of his various productions, and we should have noticed them before but for the fact that they were packed in a trunk which has only just arrived. The significance of the titles as given below is sufficient to indicate to the reader the subjects treated, and we cordially commend both the words and tunes; each piece is a song and chorus set to music:

"We'll all meet again in the morning land;" "Two little shoes and a ringlet of hair;" "The city just over the hill;" "Our beautiful home over there;" "Love's Golden Chain;" "In heaven we'll know our own;" "I am going to my mother;" "Come in thy beauty angels of light;" "Beautiful home of the soul."

The price of each is 25 cents, but we presume the author will readily make a discount where a quantity is ordered. Address C. Payson Longley, Springfield, Mass.

Ex-Rev. George Chainey, of Boston, editor of *This World*, spent a day in the city last week on his way from St. Louis to fill lecture appointments. He seems a good deal disgusted with the rabble which gathered at St. Louis calling itself "The National Liberal League Congress" or some such name, it don't matter what. He evidently has no faith that the Leagues will ever accomplish anything until the *personnel* is vastly improved. Mr. Chainey will lecture in this city, at Hershey Hall, Sunday evening October 15th, subject: "Leaves of Grass." As the Liberal League was long since "sent to grass" by Ingersoll, Underwood and others, Mr. Chainey will do well to let it lie, and lecture on his chosen subjects; especially as he is a natural born orator and a young man of promise. Those who desire to hear him will please bear in mind the date of his lecture and save up a half a dollar to pay the admission fee.

Mrs. Bullene has had a very pleasant and successful season of labor at Leadville, Colorado, where she was the guest of Judge Stansell. We hear she has been giving private sittings for spirit communion with great satisfaction to investigators. There seems to be something in the high altitudes which develops mediumship, though possibly the toning up which the physical system gets renders the medium more susceptible to spirit influence. Mrs. Bullene is to visit Pueblo, Colorado Springs, Denver and possibly other points. We again commend her to the hospitality and attention of Colorado readers, as a lecturer, medium and lady whom it is a pleasure and honor to count as an acquaintance.

"Oahspe: The New Bible in the Words of Jehovih: History of the Earth and her Heavens for twenty-four thousand years." The strange and interesting book bearing this title, and which we mentioned last week, is for sale at the JOURNAL office. Price $7.50. A circular giving full information will be sent on receipt of a two cent stamp and the address.

The Rev. Robert Laird Collier, just out of Harvard's Divinity School, was ordained pastor of the old First Unitarian Church at Hingham, Mass.

RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

DEVOTED TO SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM. SPIRITUAL PHILOSOPHY

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXIII. CHICAGO, OCTOBER 21, 1882. No. 8

Readers of the JOURNAL are especially requested to send in items of news. Don't say, "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

The Evils of Dark Cabinets.

[Light, London.]

"....As our readers will observe, there is amongst our correspondents a very general opinion that Miss Wood is—notwithstanding all that has been said—possessed of very remarkable powers as a medium; and, from facts which have come to our own knowledge we are disposed to think so too. But then, if she was really guilty of a premeditated and conscious fraud at Peterborough, the unfortunate questions arise, What is the source and nature of the temptation which leads mediums from time to time into the commission of such gross acts of wickedness? And what measures can be adopted to save both mediums and sitters in future from the recurrence of such infamy and disgrace? Nor are the same questions much less pressing, even should it be conceded—as Miss Wood herself asserts, and as many of her friends are disposed to believe—that at the time of the recent seizure she was utterly unconscious of the degrading work in which she was engaged. Even if this were true few people would be expected to credit it, and the necessity of saving Spiritualism from unmerited disgrace must outweigh all other consideration.

Both our esteemed co-worker, "M. A. (Oxon.)," and Mr. J. S. Farmer, the able editor of the *Psychological Review*, have, as our readers are aware, long and earnestly advocated the total abolition of the practice of placing the medium in a dark cabinet out of view of the sitters, except under very special circumstances; and we are strongly disposed to agree with them that herein lies the sure remedy for the evils we so much deplore. Acting on this conviction we have, since our last issue, conjointly with Mr. Farmer, after anxiously considering what should be done in the present emergency, issued the following circular with the view of taking counsel with some of the most experienced Spiritualists in London and the provinces:—"

4, NEW BRIDGE-STREET,
LUDGATE-CIRCUS, LONDON, E. C.
16th September, 1882.

In view of recent events, it seems to us that the time has now arrived when it is incumbent upon all who have the welfare of Spiritualism at heart to consider carefully and thoughtfully the present state of affairs. That during the past few years the movement has suffered, and the facts of Spiritualism have been damaged and discredited, in the eyes of investigators and the public generally, through the exposures, real or alleged, arising out of circles for "form manifestations" with professional mediums, to which the public have been admitted, no one acquainted with the true circumstances of the case will, we think, venture to deny. The reason for this is not far to seek, and a careful study of the question has led us to the conclusion that the conditions peculiar to such circles are mainly responsible for these deplorable results. We therefore suggest that, in the interests of all concerned, and having regard to the position of the movement before the public, it is desirable that definite action should be taken in the matter.

The question is a grave one, and undoubtedly requires a wise discretion in dealing with it. To this end we solicit the advice of those who are well known as tried and experienced Spiritualists.

It is proposed that a carefully worded statement shall be drawn up and sent out to societies and individual Spiritualists all over the country, earnestly inviting all concerned to united public action, such action to have special reference to a reconsideration of the methods of investigation usually adopted.

Seeing that experience is showing the only really satisfactory conditions to be (1) the medium in full view, and (2) a sufficiency of light for careful observation, we think such a statement might contain a caution against the evil results of dark and cabinet sittings with professional mediums as at present conducted, and also against admitting the public to dark circles of any kind. It might, moreover draw attention to the fact that in the seclusion of the medium, and in the absence of sufficient light for careful observation, a premium is set upon fraud; that these conditions seem to harbor and invite deception, buffoonery, and delusion; that by their adoption we expose mediums to temptations to which we have no right to subject them; besides, in great probability, sapping their health and exposing them to unknown perils. It should also, we think, point out the want of confidence which these methods induce between medium and sitters.

On the other hand it should, we think, indicate and recommend the adoption of methods which are not open to those objections. That such are possible we are reasonably assured, but after all the question is—in view of the continued obloquy and contempt brought upon Spiritualism by "Exposures," is it wise to continue methods tending in every case, sooner or later, to such disastrous results?

In asking your advice and criticism we believe that only by some such action will a revival of interest in the subject be brought about, and public confidence in the movement be restored.

E. DAWSON ROGERS, Editor of 'Light.'
JOHN S. FARMER, Editor of Psychological Review.

"This circular has brought us a large number of replies, favorable, with but rare exceptions, to some such course of action as that which we ventured to suggest."

Below we give a few of the replies, as published in *Light* the week following the publication of the foregoing circular letter and in the *Review* for October.

MR. W. EGLINTON, medium: "Replying to your circular of the 16th inst., my opinion is that professionalism in Spiritualism should be opposed in every shape and form. The methods of investigation at public circles are not only damaging to the reputation of the medium, but ridiculous in the eyes of the world...."

J. J. MORSE, medium and lecturer: "I quite concur in the need of some such action as your circular points to, alike in the interests of mediums and the cause; otherwise the repeated experiences of alleged 'exposures' are calculated to prove insurmountable obstacles in the present progress of the movement, preventing its usefulness to the world, and marring its value to believers."

MR. T. SHORTER, late editor of the *Spiritual Magazine*: "I quite approve of the suggestions in your circular of the 16th inst. They are good, as far as they go, but I fear that they do not go far enough."

HAY NISBET, publisher of Spiritualist books, Glasgow: "I fully acquiesce in the suggestions you make. If speedy measures are not taken we shall soon be in a mess like the Americans. Go a-head."

MRS. NOSWORTHY, Liverpool: "Knowing as I do that all mediums are subject to such influences as sitters bring with them, I agree with you in your proposed manifesto on this important question."

T. BARKAS, Esq., F. G. S., Newcastle-on-Tyne:—"I desire briefly to reply to the paragraphs in the order of their occurrence:—(1) I accept every statement in this paragraph. (2) It is of vital importance that the opinions of experienced and educated Spiritualists should be obtained. (3) A statement such as that proposed would be invaluable, but before issuing it, it ought to be sent in proof to all those to whom this circular has been forwarded, with a request for suggestions and criticism, and the revised proof should be forwarded for final correction to about twenty Spiritualists of known precedence, who have contributed to the literature of Spiritualism. (4) Speaking generally, I agree with the statements in this paragraph. (5) The suggestions are valuable, and should be considered in the document proposed to be issued."

J. FOWLER, Liverpool:—"I am quite in sympathy with your circular. I believe dark circles should be discontinued by Spiritualists as a means of furthering the cause of Spiritualism. In séances conducted for purely scientific purposes by scientific men, darkness may be permitted, but for ordinary and general investigation, I would discontinue séances held in the dark. The experience of the past has been anything but satisfactory. The painful exposures which the cause has experienced, may be attributed perhaps, to the ignorance of sitters rather than to the cupidity of mediums. No doubt, the credulity of many Spiritualists has afforded advantages to unreliable mediums to commit fraud and personate the spirits. It seems to me that the only safeguard to the cause is to repudiate dark séances altogether."

MR. C. C. MASSEY, Translator of Zöllner's "Transcendental Physics:"—"I assent generally to the suggestions contained in the circular issued by yourself and Mr. Farmer. But I think also that to any recommendations addressed to the public there should be added strong representations of the usually fallacious and nugatory character of 'tests.' I mean such as are imposed by the investigators or suggested by or through the medium. But for these I imagine the most credulous would not be imposed upon by 'manifestations' which did not carry with them intrinsic evidence of their genuine character. It is the belief that adequate precautions have been taken against simulation when this is not really the case that makes inexperienced or enthusiastic persons the victims of deception, and offers opportunities to the fraudulent medium. And I am inclined to think that this system may offer an obstacle to the evolution of true phenomena. I would also suggest the election of a representative Council of Spiritualists to decide upon and conduct the prosecution of persons pretending to be mediums in cases of undoubted fraud. I think if such proceedings were undertaken by Spiritualists it would have a salutary effect both within and without the movement."

"M. A. (OXON.)"—"There is no reasonable doubt that reiterated exposures of fraud are dealing a death-blow to Spiritualism as a public and popular movement. Many who are recent investigators are coming to believe that fraud is mixed up so inextricably with all the manifestations, that it is at least questionable whether there are any free from it. Such will soon abandon the profitless task of endeavoring to sift out what may be, after all trouble, worthless.

"I have nothing material to add to what I have repeatedly urged on Spiritualists. I would abolish the cabinet as a pest-house of deceit, and abandon illusory tests connected with it. If a medium wants to cheat, a cabinet provides the means. If a medium is entirely honest, I consider tying in a dark cabinet to be a deceptive test, even when skilfully performed. Not one person in fifty can tie a woman so that she cannot get out of the bonds by normal means, if she is a practised trickster. No human being can tie a medium so that he cannot be released by abnormal means.

"The only test worth countenancing is a clear view of the medium during the whole séance, and of course, in light sufficient for exact observation. And investigation should lead up to a view of the medium and the Psychic Form simultaneously.

"I do not anticipate that promiscuous circles will sit with sufficient patience to attain success under these conditions. It is therefore a question whether any such circles should be encouraged to seek for such manifestations at all. I am strongly disposed to think that materialization is too difficult and delicate a matter to be obtained in the wholesale way in which public mediums profess to obtain it. The temptation to resort to illicit means when the legitimate fail is enormous, and no medium should be exposed to it.

"There are also grave reasons for believing that there are dangers of other kinds connected with promiscuous circles for materialization, as now held, which it is the part of wisdom for Spiritualists to avoid.

"I, therefore, incline to urge that the phenomenon of materialization should not be sought for at all in promiscuous circles, but that it should be evoked in select circles only, composed of experienced Spiritualists, and without the use of illusory tests.

"There can, I think, be no two opinions as to the necessity for promptly abandoning methods of experiment which set a premium on fraud, and which have proved well nigh fatal to public Spiritualism.

"I confine myself to the points on which you ask my advice, though there are other particulars in which public Spiritualism needs purgation."

MESSRS. JAMES ROBERTSON AND J. McG. MONRO, Glasgow:—"I duly received your letter, and, subsequent to perusal, handed it to a friend, and we desire jointly to express our thorough appreciation of the attempt that is making, or proposed to be made, to reform the conditions which have hitherto by a great number of Spiritualists been deemed absolutely indispensable to the production of 'form' manifestations, but which, in the light of recent experiences, have been proved worse than useless to subserve the end in view in their adoption, viz., the demonstration of the reality of a Spirit-world, and the power of the inhabitants thereof to make themselves physically discernible.

"There can be no questioning the fact, that all the real evidence thus obtained is practically nullified and robbed of its importance for investigators by the revelations of such frauds as that attempted in the house of Mr. Catling, of Peterborough; while the cry against dishonesty on the part of mediums is unavailing. Doubtless, for some time to come, many will ventilate their indignation against Miss Wood, while others will be found to take up the cudgels in her defence—each side having a *raison de etre* for its contention. The essential point at issue, however, is not Miss Wood's act, nor the motive or influences which impelled her, but rather the state of things which render it possible for such frauds to be enacted.

"Surely it is time for Spiritualists to wake up to a recognition of the dangers attendant upon the practice of sitting for physical manifestations in almost total if not absolute darkness, and to dispense forever with cabinets, and all other questionable paraphernalia. Should a reform in this direction be accomplished, no doubt we should hear of 'successful' séances less frequently, but then the winnowing would and could only affect the spurious and fraudulent manifestations, the residuum being thoroughly satisfactory, and admitting of no cavil. Even should the abolition of cabinets, and the substitution of light for darkness, result in the total lapse of the phenomena of form manifestation, no harm would accrue to the cause, for it would then have been proved that it required thoroughly untrustworthy conditions to produce them; and consequently, whether genuine or the reverse, such phenomena were *ipso facto* worthless as evidence."....

E. W. WALLIS, medium and lecturer:—"I am in receipt of your circular, and congratulate you most heartily for your public spirit in thus endeavoring to grapple with this question, and discover the remedy for a great evil. My recent action and publicly expressed convictions on the subject under consideration are so well known that I need hardly repeat them here and now. But in spite of the ostracism of myself and others who join with me in the desire for reform, by the *Banner of Light* and a few of its correspondents, I am sure that both in America and in this country the Spiritualists are rapidly awaking to a sense of the great danger and absolute need of immediate reform in the methods of séance holding; and any united public action in this country will be welcomed most cordially there, and strengthen the hands of the earnest workers who have so long fought the battle for truth.

"I answer your question most emphatically 'No!' It is not wise or right or just to either spirits, mediums, the cause, or the public. I could say a great deal, but forbear for the present, trusting, however, that the matter will not rest here, but be carried to a successful issue."

MRS. HARDINGE-BRITTEN, medium and lecturer:—"GENTLEMEN, I beg to acknowledge the receipt of your circular of the 16th inst., to which I hasten to reply as fully as the present moment will permit. You may judge how deeply I am personally interested in the subject-matter of your circular when I remind you that I have given the last twenty-three years of my life, with all I am and all I have, to the promulgation of what I KNOW to be the truths of Spiritualism. In thus helping to build up a noble cause I have deemed myself amply rewarded by witnessing its triumphant acceptance in many parts of the world by tens of thousands of capable thinkers. I now see this work—to me so holy and sacred—degraded by imposture, and repudiated by the most respectable portion of the community, chiefly on account of the notorious frauds practiced upon it in the name of mediumship. If I have of late forborne to take any public part in a movement justly and necessarily tabooed by the classes whose influence is most needed to sustain it, it is because I have felt that my single voice was insufficient to stem the tide of fanaticism and credulity which ever seemed ready to shield the impostor, but exercised no charity for the victims imposed upon; neither could I any longer, with respect to myself, subject my remonstrances to the virulent denunciations which are visited upon those who dare to ask for test conditions in the investigation of so unprecedented a subject as spirit communion. It is not that I fear these ever ready denouncers, but like many other of my most esteemed associates, however willing I have been, and still am, to debate the proven facts of Spiritualism with the enemies of the cause, I shrink with aversion from contest with the foes of 'our own household,' especially those who descend to abuse instead of argument, and mistake vituperation for logic. When I find any well-conducted movement bent on redeeming our noble cause from the vultures that seek only to devour it, I am ready with heart and effort to take my part therein; and in the anticipation that such a desirable result may grow out of your endeavor, gentlemen, I offer you the following suggestions as the fruits of my own personal observation and experience:

"First, however, I would kindly take exception to those passages in your circular which seem to lay the burden of the imposition practiced in 'form materialization,' solely upon 'professional mediums.' I am in possession of abundant evidence to show that in this country, as in Holland and other places, some of the grossest impositions have been practiced in the above-named phenomena by *non-professional* mediums; and without attempting to analyze the motives of either class, I am in a position to show that both have availed themselves of equivocal conditions furnished by cabinets, darkness, and credulity of those around them, for practicing cruel and heartless deception.

"In reference to your fourth paragraph, wherein you plead for the exclusion of the public 'in dark circles,' I would ask, whom you would propose to admit *but the public*? To me it has always seemed as if the chief value in holding circles was to convince the public of the truth of spirit communion. When modern Spiritualism was first known it found the whole world skeptical, and the millions now convinced of its truth have become converted from their skepticisms chiefly by circles. I have often read with astonishment the plea put forth by Spiritualists for the exclusion from the circle of all 'sympathizers,' 'true Spiritualists,' etc.; in other words, of all who would not accept whatever was presented without a question, or who might be likely to expose palpable fraud.

"Now, if spirit circles are only to be held for the delectation or amusement of 'true Spiritualists,' any attempt to redeem Spiritualism from its ill-odor in public opinion is supererogatory and the movement itself must end with the 'sympathizing' few of this generation. If, on the contrary, the aim of those Spiritualists who have realized the worth of their belief be to convince others of the same salvatory truth, then is one of the best methods to be found in circles, and those circles which are not fit for the public may well be deemed equally unfit for private gatherings. I know the outcry that will be raised against this position, and the assertion that 'sensitives' require 'special conditions and special influences' around them, etc., etc. In answer to well-worn platitudes of this character, permit me to cite some of the experiences of the early mediums, with nearly all of whom I have been intimately acquainted, and associated in circles. The Misses Fox of Hydesville, Messrs. George Redman, J. B. Conklin, Henry Slade, Charles Foster, and numerous other powerful physical mediums, have sat heterogeneously for all comers in public, as well as private, circles for years. Their best tests have generally been given to skeptics, strangers, and very often to bitter opposers. J. C. Mansfield, Lizzie Keizer, E. C. Wilson, and many of the best American seers have given their best tests in large public audiences. Mrs. Ada Foye for eight months gave public tests at the end of my lectures in San Francisco, two years ago, to over a thousand people, by rapping, writing, seeing, and clairaudience, the hall being brilliantly lighted and multitudes of skeptics present. All through America and Australia this same lady has given the same class of tests in public and private without mistake, failure, or the shadow of suspicion during a period of twenty-five years. Miss Laura Edmonds, Mrs. Sweet, several other ladies, and I myself have sat as non-professional mediums, giving tests to all comers. I sat in this way, in the commencement of my public mediumship, for eighteen months in New York City, and, being very enthusiastic in my work, admitted strangers of all classes; and neither my co-workers nor myself have found that skeptical or 'heterogeneous influences' marred our work, or prevented the spirits from giving tests. On the contrary, the spirits were equal to all demands; and though, now and then, some rarely exceptional person might bring with him a peculiar influence, wholly antagonistic to spirit power, and impossible to overcome or explain, the general rule with us all was, the stronger skeptic the more striking were the evidences of spirit power and presence. Miss Kate Fox, now Mrs. Jencken, held public circles, made free to the public by the generosity of Mr. Horace Day, under the room in which my séances were held, and I had frequently seen the apartment crowded by scoffing skeptics, as well as by the strangers that sat around her, but I never heard her make one mistake, or failure, in giving correct tests, through rapping and writing. But, it may be argued, the conditions requisite for 'form materialization' differ essentially from all other phases of phenomena and imperatively demand cabinets, darkness, or the isolation of the medium. Once more I call *experience* into court, as my witness, to see if this position is irrefutably proved.

"I have known Mr. D. D. Home for many years, and witnessed all his most marvellous and striking phases of mediumship. In my own house, and those of Mr. Howitt, Mr. S. C. Hall, and numerous other friends, I have seen, felt, and been caressed by hands of many sizes, and conditions of warmth, and density. I have also seen arms attached to them, and some faces, *visible to all present*, and apparently, to sight and touch, as human as my own; and yet I have never sat with Mr. Home on his own premises, in darkness, nor when he was isolated in any way from every one in the room. I have sat with Mrs. Underhill (Leah Fox), and in her presence, and that of Robert Dale Owen and William Lloyd Garrison, luminous forms, one of whom we all recognized as Mr. Underhill's father, came through the door and halted in our sight, the lights burning by which I had been reading aloud, and the medium, Mrs. Underhill, clinging to me in terror, but neither isolated nor in a cabinet. In the presence of Messrs. Slade, Foster, Redman and Conklin, I, and scores of other still living witnesses, have seen hands and feet, from the size of infants to those of giants, formed and dissolved before our eyes, and that in brilliantly-lighted rooms.

"I could re-duplicate examples by hundreds, if necessary, to prove that hands and portions of forms have been exhibited and made palpable to sight and touch in broad light without cabinets, and in circles of heterogeneous and skeptical sitters. Of course, we are in no position to ask why the same conditions could not suffice for the materialization of the entire form as well as a part; but we, at least, have a right to say, when so much has been manifested, and such illimitable possibilities are predicated for future unfoldment, under conditions which admitted of no shadow of chance for deception, that neither spirit nor mortal has the right to ask investigators to accord belief to investigations differing only in degree, but not in quality, which are produceable only under the most equivocal conditions, and which place the inquirer at the mercy of those who are constantly being proved to be remorseless and unscrupulous tricksters.

"Spiritualism does not depend for its proofs on form materialization only; and however wonderful and interesting such a phenomenon might be, if it can only be given under the most equivocal and doubtful conditions, better to dispense with it altogether than throw a priceless pearl to the dogs, simply to gratify a few persons, who are contented to endure the pernicious and often disreputable conditions of the dark circle, and that at the risk of catering to the behoof of unprincipled impostors. I have read with sufficient attention all the attempts to excuse the base frauds that have been perpetrated, and the plea of 'evil spirits,' 'unconscious trances' or the malign influences of heterogeneous sitters, etc., etc. To all this I have but to ask whether the mediums were 'unconscious' or under the influence of the wicked exposers, when they bought, made, and carefully prepared the paraphernalia by which they proposed to delude their victims.

"I have myself endured the martyrdom, and borne the cross which every unpopular cause puts upon the shoulders of its propagandists. Both in public and in private I have endured persecution, desertion, ingratitude, and scorn, and none have ever felt or manifested more kindly than I have, all the sympathy which my fellow laborers deserve; nay, it is in my resolve to stand by them and protest against the pharisaical raid made upon them, under the pretense that they alone of all mankind should give life, time and service *for nothing*, that I have determined never to lecture even, without the fair compensation that honest labor should ensure in every department of usefulness. I would demand, besides justice to mediums, kindness, courtesy, and special sympathy for special conditions of sensitiveness; but that which I demand for them, I surely have a right to demand also for the investigator, and if I feel just indignation towards those who fail to treat mediums with the utmost impartiality and justice, am I to have no pity on those who come

Continued on Eighth Page.

Dr. Doddridge's Dream—Animal Magnetism.

(From Letters from New York, by Mrs. L. M. Child.)

April 11, 1842.

In looking over some of my letters, my spirit stands reproved for its sadness. In this working-day world, where the bravest have need of all their buoyancy and strength, it is sinful to add our sorrows to the common load. Blessed are the missionaries of cheerfulness!

> "'Tis glorious to have one's own proud will,
> And see the crown acknowledged, that we earn;
> But nobler yet, and nearer to the skies,
> To feel one's self, in hours serene and still,
> One of the spirits chosen by heaven to turn
> The sunny side of things to human eyes."

The fault was in my own spirit rather than in the streets of New York. "Who has no inward beauty, none perceives, though all around is beautiful." Had my soul been at one with nature and with God, I should not have seen only misery and vice in my city rambles. To-day, I have been so happy in Broadway! A multitude of doves went careering before me. Now wheeling in graceful circles, their white wings and breasts glittering in the sunshine; now descending within the shadow of the houses, like a cloud; now soaring high up in the sky, till they seemed immense flocks of dusky butterflies; and ever as I walked they went before me, with most loving companionship. If they had anything to say to me, I surely understood their language, though I heard it not; for through my whole frame there went a feathery buoyancy, a joyous uprising from the earth, as if I too had wings, with conscious power to use them. Then they brought such sweet images to my mind! I remembered the story of the pirate hardened in blood and crime, who listened to the notes of a turtle-dove in the stillness of evening. Perhaps he had never before heard the soothing tones of love. They spoke to his inmost soul, like the voice of an angel; and wakened such response there, that he thenceforth became a holy man. Then I thought how I would like to have this the mission of my spirit; to speak to hardened and suffering hearts, in the tones of a turtle-dove.

My flying companions brought before me another picture which has a place in the halls of memory for several years. I was once visiting a friend in prison for debt; and through the grated window, I could see the outside of the criminal's apartments. On the stone ledges, beneath their windows, alighted three or four doves; and hard hands were thrust out between the iron bars, to sprinkle crumbs for them. The sight brought tears to my eyes. Hearts that still loved to feed doves must certainly contain somewhat that might be reached by the voice of kindness. I had not then reasoned on the subject; but I felt, even then, that prisons were not such spiritual hospitals as ought to be provided for erring brothers. The birds themselves were not of snowy plumage; their little, rose-colored feet were spattered with mud, and their feathers were soiled, as if they, too, were jail birds. The outward influences of a city had passed over them, as the inward had over those who fed them; nevertheless, they are doves, said I, and have all a dove's instincts. It was a significant lesson, and I laid it to my heart.

But these Broadway doves, ever wheeling before me in graceful eddies, why did their aerial frolic produce such joyous elasticity in my physical frame? Was it sympathy with nature, so intimate that her motions became my own? Or was it a revealing that the spiritual body had wings, wherewith I should hereafter fly?

The pleasant, buoyant sensation recalled to my mind a dream which I read many years ago, in "Doddridge's Life and Correspondence." I will not vouch for it, that my copy is a likeness of the original. If anything is added, I know not where I obtained it, unless Doddridge himself has since told me. I surely have no intention to add anything of my own. I do not profess to give anything like the language; for the words have passed from my memory utterly. As I remember the dream, it was thus:

Dr. Doddridge had been spending the evening with his friend, Dr. Watts. Their conversation had been concerning the future existence of the soul. Long and earnestly they pursued the theme; and both came to the conclusion (rather a remarkable one for theologians of that day to arrive at), that it could not be they were to sing through all eternity; that each soul must necessarily be an individual, and have its appropriate employment for thought and affection. As Doddridge walked home, his mind brooded over these ideas, and took little cognizance of outward matters. In this state he laid his head upon the pillow and fell asleep. He dreamed that he was dying; he saw his weeping friends round his bed-side, and wanted to speak to them, but could not. Presently there came a nightmare sensation. His soul was about to leave the body; but how would it get out? More and more anxiously rose the query, how could it get out? This uneasy state passed away; and he found that the soul had left his body. He himself stood beside the bed, looking at his own corpse, as if it were an old garment, laid aside as useless. His friends wept round the mortal covering, but could not see him.

While he was reflecting upon this, he passed out of the room, he knew not how; but presently he found himself floating over London, as if pillowed on a cloud borne by gentle breezes. Far below him, the busy multitude were hurrying hither and thither, like rats scampering for crumbs. "Ah," thought the emancipated spirit, "how worse than foolish appears this feverish scramble. For what do they toil? and what do they obtain?"

London passed away beneath him, and he found himself floating over green fields and blooming gardens. How is it that I am borne through the air? thought he. He looked, and saw a large purple wing; and then he knew he was carried by an angel. "Whither are we going?" said he. "To heaven," was the reply. He asked no more questions; but remained in delicious quietude, as if they floated on a strain of music. At length they paused before a white marble temple, of exquisite beauty. The angel lowered his flight, and placed him on the steps. "I thought you were taking me to heaven," said the spirit. "This is heaven," replied the angel. "This! Assuredly this temple is of rare beauty; but I could imagine just such built on earth." "Nevertheless, it is heaven," replied the angel.

They entered a room just within the temple. A table stood in the centre, on which was a golden vase, filled with sparkling wine. "Drink of this," said the angel, offering the vase; "for all who would know spiritual things, must first drink of spiritual wine." Scarcely had the ruby liquid wet his lips, when the Savior of men stood before him, smiling most benignly. The spirit instantly dropped on his knees, and bowed down his head before him. The holy hands of the purest were folded over him in blessing; and his voice said, "You will see me seldom now; hereafter you will see me more frequently. In the meantime, observe well the wonders of this temple!"

The sounds ceased. The spirit remained awhile in stillness. When he raised his head the Savior no longer appeared. He turned to ask the angel what this could mean; but the angel had departed also. The soul stood alone, in its own unveiled presence! "Why did the Holy One tell me to observe well the wonders of this temple?" thought he. He looked slowly round. A sudden start of joy and wonder! There, painted on the walls, in most marvellous beauty, stood recorded the whole of his spiritual life! Every doubt, and every clear perception, every conflict and every victory, were there before him! and though forgotten for years, he knew them at a glance. Even thus had a sunbeam pierced the darkest cloud, and thrown a rainbow bridge from the finite to the infinite; thus had he slept peacefully in green valleys, by the side of running brooks; and such had been his visions from the mountain tops. He knew them all. They had been always painted within the chambers of his soul; but now, for the first time, was the veil removed.

To those who think on spiritual things, this remarkable dream is too deeply and beautifully significant ever to be forgotten.

> "We shape ourselves the joy or fear
> Of which the coming life is made,
> And fill our Future's atmosphere
> With sunshine or with shade.
>
> Still shall the soul around it call
> The shadows which it gathered here,
> And painted on the eternal wall
> The Past shall reappear."

I do not mean that the paintings, and statutes, and houses, which a man has made on earth, will form his environment in the world of souls; this would monopolize heaven for the wealthy and the cultivated. I mean, that the spiritual combats and victories of our pilgrimage write themselves there above, in infinite variations of form, color and tone; and thus shall every word and thought be brought unto judgment. Of these things inscribed in heaven, who can tell what may be the action upon souls newly born into time? Perhaps all lovely forms of art are mere ultimates of spiritual victories in individual souls. It may be that all genius derives its life from some holiness, which preceded it, in the attainment of another spirit. Who shall venture to assert that Beethoven could have produced his strangely powerful music, had not souls gone before him on earth, who, with infinite struggling against temptation, aspired toward the highest, and in some degree realized their aspiration? The music thus brought from the eternal world kindles still higher spiritual aspirations in mortals, to be realized in this life, and again written above, to inspire anew some gifted spirit, who stands a ready recipient in the far-off time. Upon this ladder, how beautifully the angels are seen ascending and descending!

You seem very curious to learn what I think of recent phenomena in animal magnetism, or mesmerism, which you have described to me. They have probably impressed your mind more than my own; because I was ten years ago convinced that animal magnetism was destined to produce great changes in the science of medicine, and in the whole philosophy of spirit and matter. The reports of French physicians, guarded as they were on every side by the skepticism that characterizes their profession and their country, contained amply enough to convince me that animal magnetism was not a nine-days' wonder. That there has been a great deal of trickery, collusion and imposture, in connection with this subject, is obvious enough. Its very nature renders it peculiarly liable to this; whatsoever relates to spiritual existence cannot be explained by the laws of matter, and therefore becomes at once a powerful temptation to deception. For this reason, I have taken too little interest in public exhibitions of animal magnetism ever to attend one; I should always observe them with distrust.

But it appears to me that nothing can be more unphilosophic than the ridicule attached to a belief in mesmerism. Phenomena of the most extraordinary character have occurred, proved by a cloud of witnesses. If these things have really happened (as thousands of intelligent and rational people testify), they are governed by laws as fixed and certain as the laws that govern matter. We call them miracles, simply because we do not understand the causes that produce them; and what do we fully understand? Our knowledge is exceedingly imperfect, even with regard to the laws of matter; though the world has had the experience of several thousand years to help its investigations. We cannot see that the majestic oak lies folded up in the acorn; still less can we tell how it came there. We have observed that a piece of wood decays in the damp ground, while a nut generates and becomes a tree; and we say it is because there is a principle of vitality in the nut, which is not in the wood; but explain, if you can, what is a principle of vitality? and how came it into the acorn?

They, who reject the supernatural, claim to be the only philosophers, in these days, when, as Peter Parley says, "every little child knows all about the rainbow." Satisfied with the tangible inclosures of their own penfold, these are not aware that whosoever did know all about the rainbow, would know enough to make a world. Supernatural simply means above the natural. Between the laws that govern the higher and the lower, there is doubtless the most perfect harmony; and this we should perceive and understand, if we had the enlarged faculties of angels.

There is something exceedingly arrogant and short-sighted in the pretensions of those who ridicule everything not capable of being proved to the senses. They are like a man who holds a penny close to his eye, and then denies that there is a glorious firmament of stars, because he cannot see them. Carlyle gives the following sharp rebuke to this annoying class of thinkers:

"Thou wilt have no mystery and mysticism? Wilt walk through the world by the sunshine of what thou callest logic? Thou wilt explain all, account for all, or believe nothing of it? Nay, thou wilt even attempt laughter?"

"Whoso recognizes the unfathomable, all-pervading domain of mystery, which is everywhere under our feet and among our hands; to whom the universe is an oracle and a temple, as well as kitchen and cattle-stall—he shall be called a mystic, and delirious? To him thou, with sniffing charity, wilt protrusively proffer thy hand-lamp, and shriek, as one injured, when he kicks his foot through it? Wert thou not born? Wilt thou not die? Explain me all this—or do one of two things: retire into private places with thy foolish cackle; or, what were better, give it up; and weep not that the reign of wonder is done, and God's world all disembellished and prosaic, but that thou thyself art hitherto a sand-blind pedant?"

But if there be any truth in the wonders of animal magnetism, why has not the world heard of them before? asks the inquirer. The world did hear of them, centuries ago; and from time to time they have re-appeared, and arrested local and temporary attention; but not being understood, and not being conveyed to the human mind through the medium of religious belief, they were soon rejected as fabulous stories, or idle superstitions; no one thought of examining them as phenomena governed by laws which regulate the universe.

It is recorded that when the plague raged in Athens, in the days of Plato, many recovered from it with a total oblivion of all outward things; they seemed to themselves to be living among other scenes, which were as real to them, as the material world was to others. The wisdom of angels, perchance, perceived it to be far more real.

Ancient history records that a learned Persian Magus who resided among the mountains that overlooked Thores, recovered from the plague with a perpetual oblivion of all outward forms, while he often had knowledge of the thoughts passing in the minds of those around him. If an unknown scroll were placed before him, he would read it, though a brazen shield were interposed between him and the parchment; and if figures were drawn on the water, he at once recognized the forms, of which no visible trace remained.

In Taylor's Plato, mention is made of one Clearchus, who related an experiment tried in the presence of Aristotle and his disciples at the Lyceum. He declares that a man, by means of moving a wand up and down, over the body of a lad, "led the soul out of it," and left the form perfectly rigid and senseless; when he afterwards led the soul back, it told, with wonderful accuracy, all that had been said and done.

This reminds me of a singular circumstance which happened to a venerable friend of mine. I had it from her own lips. She was taken suddenly ill one day, and swooned. To all appearance, she was entirely lifeless; insomuch that her friends feared she was really dead. A physician was sent for and a variety of experiments tried, before there were any symptoms of returning animation. She herself was merely aware of a dizzy and peculiar sensation, and then she found herself standing by her own lifeless body, watching all their efforts to resuscitate it. It seemed to her strange, and she was too confused to know whether she were in that body, or out of it. In the mean time, her anxious friends could not make the slightest impression on the rigid form, either by sight, hearing, touch, taste, or smell; it was to all appearance dead. The five outward gates of entrance to the soul were shut and barred. Yet when the body revived, she told everything that had been done in the room, every word that had been said, and the very expression of their countenances. The soul had stood by all the while, and observed what was done to the body. How did it see when the eyes were closed, like a corpse? Answer that, before you disbelieve a thing because you cannot understand it. Could I comprehend how the simplest violet came into existence, I too would urge that plea. It were as wise for a child of four years old to deny that the planets move round the sun, because its infant mind cannot receive the explanation, as for you and me to ridicule arcana of the soul's connection with the body, because we cannot comprehend them, in this imperfect state of existence. Beings so ignorant, should be more humble and reverential; this frame of mind has no affinity whatever with the greedy superstition that is eager to believe everything merely because it is wonderful.

It is deemed incredible that people in magnetic sleep can describe objects at a distance, and scenes which they never looked upon while waking; yet nobody doubts the common form of somnambulism, called sleep walking. You may singe the eye-lashes of a sleep walker with a candle, and he will perceive neither you nor the light. His eyes have no expression; they are like those of a corpse. Yet he will walk out in the dense darkness; avoiding chairs, tables, and all other obstructions; he will tread the ridge-pole of a roof, far more securely than he could in a natural state, at mid-day; he will harness horses, pack wood, make shoes, etc., all in the darkness of midnight. Can you tell me with what eyes he sees to do these things? and what light directs him? If you cannot, be humble enough to acknowledge that God governs the universe by many laws incomprehensible to you; and be wise enough to conclude that these phenomena are not deviations from the divine order of things, but occasional manifestations of principles always at work in the great scale of being made visible at times, by causes as yet unrevealed.

Allowing very largely for falsehood, trickery, superstitious fear, and stimulated imagination, I still believe most fully that many things now rejected as foolish superstitions, will hereafter take their appropriate place in a new science of spiritual philosophy. From the progress of animal magnetism, there may perhaps be evolved much that will throw light upon old stories of oracles, witchcraft and second-sight. A large portion of these stories are doubtless falsehoods, fabricated for the most selfish and mischievous purposes; others may be an honest record of things as they actually seemed to the narrator. Those which are true, assuredly have a cause; and are miraculous only as our whole being is miraculous. Is not life itself the highest miracle? Everybody can tell you what it does, but where is the wise man who can explain what it is? When did the infant receive that mysterious gift? Whence did it come? Whither does it go, when it leaves the body?

Scottish legends abound with instances of second-sight, oftentimes supported by a formidable array of evidence; but I have met only one individual who was the subject of such a story.

She is a woman of plain, practical sense, very unimaginative, intelligent, extremely well-informed, and as truthful as the sun. I tell the story as she told it to me. One of her relatives was seized with rapid consumption. He had for some weeks been perfectly resigned to die; but one morning, when she called upon him, she found his eyes brilliant, his cheeks flushed with an unnatural bloom, and his mind full of belief that he should recover health. He talked eagerly of voyages he would take, and of the renovating influence of warmer climes. She listened to him with sadness; for she was well acquainted with his treacherous disease, and in all these things she saw symptoms of approaching death. She said this to her mother and sisters when she returned home. In the afternoon of the same day, as she sat sewing in the usual family circle, she accidently looked up—and gave a sudden start, which immediately attracted attention and inquiry. She replied, "Don't you see cousin—?"

They thought she had been dreaming; but she said, "I certainly am not asleep. It is strange you do not see him; he is there." The next thought was that she was seized with sudden insanity; but she assured them that she was never more rational in her life; that she could not account for the circumstance, any more than they could; but her cousin certainly was there, and looking at her with a very pleasant countenance. Her mother tried to turn it off as a delusion; but nevertheless, she was so much impressed by it, that she looked at her watch, and immediately sent to inquire how the invalid did. The messenger returned with news that he was dead, and had died at that moment.

My friend told me that at first she saw only the bust; but gradually the whole form became visible, as if some imperceptible cloud, or veil, had slowly rolled away; the invisible veil again rose, till only the bust remained; and then that vanished.

She said the vision did not terrify her at the time; it simply perplexed her, as a thing incomprehensible. Why she saw it, she could explain no better than why her mother and sisters did not see it. She simply told it to me just as it appeared to her; as distinct and real as any other individual in the room.

Men would not be afraid to see spirits, if they were better acquainted with their own spirit. It is because we live so entirely in the body, that we are startled at a revelation of the soul.

Animal magnetism will come out from all the shams and quackery that have made it ridiculous, and will yet be acknowledged as an important aid to science, an additional proof of immortality, and a means, in the hands of Divine Providence, to arrest the progress of materialism.

For myself, I am deeply thankful for any agency, that even momentarily blows aside the thick veil between the Finite and the Infinite, and gives me never so hurried and imperfect a glimpse of realities which lie beyond this valley of shadows.

Wonderful Spiritual Experiences.

The following narrative of spiritual phenomena is of so astonishing a character, that I have taken unusual pains to verify it by giving the names, places, and all points essential to the truth. All the men connected with it are residents here, where they have lived during more than twenty-five years, and are known as amongst the very best class of our German citizens.

About two months ago, as I was standing at my work-bench, a fellow artisan, a middle-aged German, named John Claus, but recently employed in the shop, came to my side and whispered: "Mr. Whitworth, are you a Spiritualist?" On being told "yes," he continued: "Have you had any tests?" I mentioned a few of the more pointed ones I had experienced. Then he said: "Yes; those are good; but they are nothing to the ones I have had. Oh, my goodness! what wonderful tests I have had." Pressing him to tell me some of them, he poured into my ear what seemed to me the most astounding narrative I ever listened to. It made the deeper impression on me, from the straightforward, simple, honest way in which it was given. No one could have heard it and not felt that he was telling a plain, unvarnished tale of the deepest importance in his life history. Gaining his permission to write it out for publication, I took numerous opportunities to question him in every conceivable way I could think of, to get at the true facts, so as to place it in the most reliable shape that could be arrived at. Without the slightest attempt at embellishment, the entire chain of circumstances occurred as follows:

Some time before the war, John Claus and two brothers, Marten and Werner, were residents of Cleveland, Ohio, living on what is called the west side. John lived in his own house at 172 Bridge street, as he does now; the elder brother, Werner, near by on Hicks street, with a place where he carried on the furniture business on Pearl street, in the immediate neighborhood. There was also a sister; but as she and Marten were not called on to take so prominent a part in the circumstances as the older brothers, it will suffice to add that they resided close at hand. They came originally from the town of Gudensberg, in Hesse-Nassau. At this period the youngest brother came from their German home, and was given employment and a home with Werner. His name was Gustis. Business becoming very dull just before the war of the rebellion broke out, this young man started away to Wisconsin, where he worked at various pursuits until Sumpter was fired on. Fired with the love of liberty so innate in the German heart, he enlisted in the Fourteenth Wisconsin Volunteers, and, some time in eighteen hundred and sixty-two, was stricken down with swamp fever, placed in hospital at Norfolk, Virginia, and there died.

Passing over the intervening years, we come to the period some ten years later, when John and Marten were working in the furniture factory of their brother Werner. Also employed there was a young man named Gottlieb Fischer, who had recently emigrated from the kingdom of Wuertemberg. Until his appearance asking for work, not one of the Claus brothers had ever seen or heard of him, nor had he the slightest knowledge of them. In a word, they were utterly absolute strangers to each other. Moreover, he was so young and inexperienced, and seemed so dull and stolid, that his presence, when the brothers conversed together, was not any more taken into account than if he had been a young boy.

At this time John and Marten were deeply engaged in the investigation of Spiritualism, and during their mornings, held earnest conversation on the subject, quite certain that Gottlieb Fischer would not have the least idea what they were talking about. But one day, to the great astonishment of John, he came and whispered to him while alone: "I know what you are talking about so much. It's about spirits;" and when John demanded what he knew about such matters, he rejoined that numbers of spirits of his dead relatives and friends came to him every night as soon as he got into bed. Perceiving that the young man must be a medium, albeit he had not the slightest idea of the meaning of such a thing himself, Gottlieb was told to come to the residence of John that evening, and a circle would be formed to test his powers. The moment the young man was seated in the circle round a table the effect was astonishing. The table moved about with astounding violence, and Gottlieb's hands were threshed onto the wood with such force as to break the skin and cause blood to flow quite freely. He was in a complete trance, and made constant efforts, whereby his face was greatly contorted, to speak. It was not until the third or fourth sitting, that he succeeded in clear articulation, when the first sentence he uttered was the astounding one to John Claus: "I am your brother Justis!"

For a little while John was so deeply moved as to be unable to respond; but finally he said: "If you are my brother, I am glad to meet you; but will you not give me some test by which I shall surely know it is you? Tell me the name of the street where we lived when we were boys, and then I shall feel perfectly satisfied it is you." "Yes, I will do so," came through the entranced medium; "but I want you to bring my brother Werner here; first bring him, and then I will tell you anything of our past life you want." But Werner refused to come on what he termed, "any such fool humbug;" nor could all the coaxings of his brothers shake the resolution in this respect. When informed of this in the circle on the following evening, the spirit refused any communications till Werner was brought, and finally impelled the medium, Gottlieb Fischer, to spring to his feet and go to the older brother's house to fetch him. All three went together; John and Marten being now in such a state of eager excitement as no mere words can depict. They were again doomed to disappointment; Werner was not at home. Still, the spirit of Justis refused to give any tests till his desire for his elder brother's presence might be accomplished.

On the next day, at a time when Fischer chanced to be alone in the workshop, he was thrown under control by Justis on the appearance of Werner, and asked why he (Werner) did not come to John's as requested? The elder brother now promised that he would do so that evening.

We will here premise, that the weather being oppressively hot, the circles had been held in the open yard; and here, under the shade of some trees and shrubbery, on this never-to-be-forgotten meeting, John and Marten Claus, and the medium, Gottlieb Fischer, sat together when Werner appeared. And then, in the clear light of the open sky, the fleecy clouds yet gilded by the last rays of the setting sun, and the hum of the busy city distinct on the sitters' ears, the wonderful problem of spirit life was unfolded and proved beyond the possibility of doubt to these three eager listening German brothers. Without an instant's hesitation, on the sharp demand of Werner: "If you are my brother Justis, now dead more than ten years, tell me what was the first thing I set you to work at when you came here from Germany?" The spirit voice responded: "To dig out the cellars and foundation of your new place."

This was the simple truth; and the eyes of the skeptic brother's eyes began to dilate or expand in astonishment. But resolved not to give way too soon, he again demanded: "Which of my children did you take a great fancy too?" "Adolphe, the oldest; he was my boy; I loved him." This was so strictly true, and it was so clearly evident that it was a matter that could have come from no one but the veritable Justis, that Werner clasped his hands together with sudden and overwhelming emotion, as he cried: "My God! Yes! yes! you are Justis!"

As if for the purpose of breaking away any possibility of doubt the spirit suddenly demanded: "Werner, what did you do with the gold watch I gave you for a silver one when I went to the war?" Here was another test of the most marked description. As Werner had traded the watch away soon after receiving it from his young brother, ten years ago, and the whole circumstance faded from his recollection, without any allusion to it to any one since, he was compelled to see in this additional proof of spirit presence of Justis; yet far more pointed tests were to come. Had Justis purposely set himself to heap up proofs of his identity mountains high, he could not have it accomplished more effectually than he did. Turning to John, with the words: "You asked me to tell you the name of the street we lived on when we were boys at home?" He not only did so, but gave the number of the house, described the house's prominent peculiarities, with those of their intimate neighbors; calling over the names of the latter in full, and mentioning the marked traits of person and character peculiar to each. He spoke of the school where they went together, and, just as would one remembering some pleasant memory of boyish freak, demanded: "Don't you recollect what nice big pears aunt Threenert had on the tree against the house, and how she used to scold when we took them!" He called attention to the old justice of the peace, Richter, in whose office he, Justis, had filled the position of clerk for some time before his emigration to America. And finally, after pouring into his brothers' wonder-stricken ears just such information as could not possibly have been acquired save by actual personal living through it, he said: "You remember the box of nice things you sent me when I was in the army?"

They had forgotten it, but now instantly called to mind that, with their only sister, they had joined together to fill a box with just such comforts and delicacies for their brother, as they knew he could not possibly acquire in any other way. And to show how absolutely impossible it could be that any save the same brother Justis would be able to describe the contents of the box, I will state that Werner provided the box and kept it at his place, the sister and two outside brothers at separate times, bringing each one's quota of the contents for the elder to pack with his own, so that none, save the latter, knew what the box really contained, and it was now so many years ago, he had long since forgotten a large portion of it. But each separate article was now named and described as minutely by Justis, as if then and there engaged in lifting the articles one by one and checking them off, just as they were laid! Was it very strange that the three brothers stood spell-bound from wonder, awe and astonishment, to hear this spirit revealment of the things they had procured and laid away for their dead brother so many years ago? Each one now vividly remembered the articles they had separately provided on hearing them named. Justis also mentioned, that the box reached him at Norfolk, Virginia, when he was lying sick from the swamp fever that killed him, hence he had not been able to enjoy the good things his brothers had kindly sent to him.

Is there need to add one word of comment to this wonderful proof of spirit return to the earth-plane after years beyond the date of bodily dissolution? The three brothers are all residing here, reputable men, whose simple word carries conviction of truth to all who know them; as is also the man, Gotlieb Fischer, who would undoubtedly have developed into one of the greatest mediums we have got, had it not been that the young woman to whom he was paying his addresses was so firm a believer in orthodox creedal tenets, as to look on her sweetheart's medial possession as the veritable work of the evil one, and exercised such influence over him, in connection with his own relatives, who were strong Lutherans, as to break him entirely away from the further exercise of his spiritual gifts.

W. WHITWORTH.

Cleveland, Ohio.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

WHY LIFE IS SWEET.

Because it breathes in and exhales God's breath,
Its natural atmosphere and so grows strong
To feed itself amid decay and death,
And lifts its head above the poisonous wrong,
And, with far-reaching fibres push apart
The noisome evils clutching at earth's heart.

To live, to find our life in nobler lives,
Baptized with them in dews of holiness,
Strengthened, upraised, by every soul that thrives
In the clear air of perfect righteousness,
And sheltering that which might for frailty die,
When, with hot feet the whirlwind rushes by!

Oh, sweet to live, to love, to hope, and to aspire!
To know that whatsoever we attain,
Beyond the utmost summit of desire,
Heights upon heights eternally remain,
To humble us, to lift us up, to show
Into what luminous deeps we onward go.

Because the Perfect, evermore postponed,
Yet ever beckoning, is our only goal;
Because the deathless love that sits enthroned
On changeless Truth, holds us in firm control;
Because within God's heart our pulses beat—
Because His Law is holy—life is sweet!

Lucy Larcom.

The daughter of John Brown, a woman of great independence, energy and nobleness of character, has been made an adjuster of the San Francisco mint. The widow, son and daughter of the old hero, have been living in great penury on a rocky farm in that State. Recently $1,500 have been raised to pay off a mortgage on their little place, and it is to be hoped that the widow may be free from want in her last days.

The widow and two daughters of Cassius M. Clay of Kentucy, are farmers owning each, large and productive farms, which they personally oversee. The united wheat crop this summer, amounted to 5,000 bushels. They are ardent advocates of woman suffrage, and the daughters, Laura and Mary, have spoken on the subject from the platform.

Miss Alice Moore of Huntington, Indiana, succeeded to the care of a large drygoods store in that place, upon the demise of her father. She has entire control of the business, buying her own stock and employing subordinates of both sexes. During the five years since she has held this responsible position, she has more than trebled the capital which came into her hands. Not only is she a woman of great energy and ability, but she has many accomplishments.

We gather from an exchange that: A new society of women has lately been formed in Germantown, Penn., called "The Political Education Society." Its object is "the education of its members with a view to increasing their usefulness as citizens of the United States, and the extending of the means of such education as much as possible to others." They meet once in two weeks, "read aloud some work upon government or politics, and discuss what they read."

The Louisville School of Pharmacy is now open to women, its first young lady student having recently entered with the intention of taking a full course. A practised chemist in Louisville declares that after having employed both men and women he is persuaded that the latter will make the better drug clerks.

Miss Ellen P. Clark's name appears on the Republican ticket of Lewis and Clarke co., at Helena, Montana Territory, as candidate for superintendant of schools. So highly is this young woman esteemed in her native county, that the Democratic candidate for the same office has withdrawn his name, and suggested that hers should be placed upon the party ticket in place of his own. All of which speaks well for both parties, and for the population at large, and for the young woman herself.

The following is clipped from the *Tribune*: According to a reporter of that city, Miss Susan B. Anthony left St. Louis the other day for Leavenworth with two medium-sized trunks for baggage. At first the baggage master objected to check them both on a single ticket, and demanded pay for extra weight. "But," said she, "they together weigh less than the ordinary sized 'Saratoga.' I distribute the weight in this way purposely to save the man who does the lifting." The clerk looked at her incredulously. "And you tell me seriously that you do this simply out of consideration for the baggage man?" "I do." "How long have you done it?" "All my life. I never purchased a large trunk, for fear I might add to the overburdened baggage man's afflictions." The clerk walked off and conferred with the head of the department. Then the two returned together. "Do I understand," said the chief, "that you, of all women, have been the first to show humanity toward railroad people?" "That is a tenet of my creed." "Check that baggage," said the chief with emphasis, "and when you run for office, Miss Anthony, you shall have my vote." "Mine, too," echoed the clerk, handing her the checks, and the trio parted, happy.

The second volume of the History of Woman Suffrage, by Elizabeth Cady Stanton, Susan B. Anthony and Mrs. M. J. Gage, is fresh from the press. It is a work of great interest and historical value, beside containing much not generally known. There are thirteen engravings of the leading women of the movement, and many sketches of lives that the world can not willingly let die. Among the contributors we find the name of Catharine A. F. Stebbins, who tells the story of Josephine S. Griffing, who established the Freedman's Relief Bureau. There are included, "Woman's Patriotism in the War," "Woman's Military Genius," "Anna Ella Carroll," "The Sanitary Movement," "Dr. Elizabeth Blackwell," "The Hospitals," "Dorothea Dix," "Services on the Battlefield," "Clara Barton," "The Freedman's Bureau," "Josephine Griffing," "Ladies' National Covenant," "Political Campaigns," "Anna Dickinson," "The Woman's Loyal National League." The volume gives the documentary history of the movement, giving petitions, trials, and decisions, the history of State and National conventions, and of suffrage associations.

The firm of Jordan & Marsh, large drygoods merchants of Boston, sent twenty-four of their best employes on a two months' trip through England and France this last summer. They selected those who had been with them the longest and served them most faithfully, half of them being women. They received much attention during the trip; were entertained at dinner by the Lord Mayor of London, and received at the Palace of Elysee by President Grévy of France. They also visited Victor Hugo, who declared himself much more pleased with their appearance than with any foreigners he had seen. In the latter two cases, Miss Ford, one of the saleswomen of the firm, was interpreter for the party, including Mr. Jordan, one of the proprietors, expressing herself freely and gracefully in both languages. This act of kindness on the part of the proprietors redounds both to their shrewdness and their goodness of heart.

Mrs. Matilda Joslyn Gage of Fayetteville, N. Y., delivered a strong speech at the Free Thinkers convention at Watkin's Glen. The *Herald* reporter says: She combated the notion that on the theory of humanity women should hold a subordinate position, and she attributed to this notion in Christianity the one great fact of its worthlessness. She rebuked Col. Ingersoll for refusing to speak before the Women's Suffrage Association in Chicago on the plea that women, if they were made entitled to vote, would fully unite Church and State. This she denied. She called woman the great unpaid laborer of the world, and accused the Church of being the great robber of her sex. She claimed that each person should be a revelation to himself, and felt that she was born equal to any human being in the world.

At the Social Science Association which met at Saratoga early in September, a report was read by a committee on the hours of factory labor for women and children, which was strongly in favor of a restrictive law of ten hours for a day's labor. One feature of the day was a report on Early Factory Labor in New England, by Carroll D. Wright, Mrs. H. H. Robinson and Lucy Larcom. The two latter were factory girls thirty years ago. Mrs. Robinson married the editor of a paper in Lowell, who after became the well known "Warrington." She is author of the History of Woman Suffrage in Massachusetts. Lucy Larcom is known and loved by all who appreciate poetry which voices the spiritual nature and the affections.

At the same meeting of the association, Alice C. Fletcher, now of Washington, gave an interesting address on The Civilization of the American Indian. She was accompanied by a young Indian girl from Omaha. Miss Fletcher has spent a great share of the last two years among the Western Indians, collecting and collating their folk lore. Last winter was passed in their lodges in villages in the Indian Territory, where she endeavored to teach her dusky sisters some of the habits of civilized life. She reports that the only cooperative labor among them, is in parties or bees, where squaws gather to sew their tents. The wheat or corn are ground in each lodge, and all other work is conducted without any aid to hand labor.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

OAHSPE, a New Bible in the Words of Jehovih. Oahspe Publishing Association, New York and London. 1882. Anno Kosmon 'universal knowledge era 34.' Price $7.50. For sale by the Religio-Philosophical Publishing House, Chicago, Ill.

Such is the title of a new Bible quarto 890 pp. It begins with a new glossary to explain the meaning of the many words in it used to bring force to the infinite variety of subjects treated. Next comes an index, next a revelation of primary created things, next a solemn soliloquy from the voice of man—confessional and fraught with good resolutions, and next the chapters divided into verses. An history of the dominions of heaven and earth for the past twenty-four thousand years with the cosmogony of the universe and the creation of man follows in these chapters, concluded with a commentary on the whole work.

To give a detail of the plans of this Bible with its hieroglyphic and its allegorical illustrations, would set the reviewer's pen at defiance.

Moses and Abraham are mentioned, but not in the light in which they were such important instruments in God's hands according to the Christian's Bible.

All the old theories in canonical books are set aside and even some of the popularly acknowledged principles of modern science have shared the same fate. In the commentary with which the work is supplemented, the writer has shown himself to be one of the best ecclesiastical historians of the age and has summarized such history as bears on religion with a masterly ability. He has also shown himself to be familiar with cosmography, by his deductions in what may with no impropriety be called a supplement to his Bible, though he calls it a commentary. It is said that the pith of a woman's letter lies in its postscript and the same may be said of the Oahspe, for the supplement is the best part of it. The question now comes up whether this new Bible can substitute the old one in the light of spiritual philosophy and let us consider the subject in that spirit of candor which its importance demands, to do which comparisons between the two may with propriety be drawn.

The old Bible gives us a concise account of creation as near as the inspiration of the age of Moses was capable of arriving to it, and here it is meet to say that inspiration is not necessarily positive science until step by step, mankind has by progressive development reached the sphere of positive science. This position acknowledged, Moses's account rises in value as an historical starting point—a sort of entering wedge to stimulate inquiry though he did not intend it as such.

The new Bible, at least by implication, has not made so great an error as the Pentateuch on this matter; but it, too, is wide of the mark—is not concise in style, but verbose and mythical without being lucid.

The old Bible from Genesis to Revelations, shows gradation in spiritual culture as well as civilization. In the days of Joshua it was supposed to be right to slay prisoners of war and even their wives and young children, while the maidens were reserved for the use of the victorious soldiers; and even in the time of David and Solomon, whose writings are exemplary models of good sense and justice combined, polygamy was lawful and the modesty of young girls was held in so little esteem that some of them were put to bed with David to impart vitality to his rheumatic joints. As inspiration took a stronger hold on humanity, such practices ceased and moral rights as well as female influence asserted themselves; but pending these ages of progress as seen in canonical writings, it is the universal verdict of science, religion and civilization, that our old Bible has in its precepts utilized all the immortal truths given to the world by the ages that preceded it and that the simple and impressive rhetoric with which these truths have been recorded, challenges the admiration of literary men.

This new Bible has left in its records no such land marks, nor has it brought to its aid those living truths which if taken as a guide would assure heaven on earth. On the contrary it has enshrouded the plan of salvation in the study of a new theory, apparently more difficult than the study of the most advanced sciences. The world will never stop to do this as its people jostle and elbow their way along the crowded highways of life. Nor is it within the mission of Spiritualism to do it.

True Spiritualism measures every thing by the plummet and line of merit. Dogmatists who do not discriminate between the imperfect and the more advanced forms of inspiration, are liable to deny the whole and become iconoclasts. If they do not do this they do worse, which is to grope through life with cotton in their ears and leathern spectacles over their eyes, lest they shall see or hear something that will shake their faith in the absurdities, not to say wickedness, of a few precepts in the old Bible against which their better sense recoils, and which the Spiritualist, without endorsing, looks upon in an historical light.

Then let us cherish the old Bible, and not be misled by its unfledged inspirations or by the far fetched deductions that modern ironclad theologians take from it and hash up in vicarious dishes for hungry souls to feed on.

At the same time while Spiritualism clings to the old Bible, the last thing it could consistently do would be to oppose the Oahspe, and whoever wishes to study it let us bid him or her God speed in the laborious work.

R. B.

EDWIN ALDEN & BRO.'S AMERICAN NEWSPAPER CATALOGUE, Including Lists of All Newspapers and Magazines published in the United States and the Canadas; together with the Population of the Cities, Towns, Counties, and States in which they are published; their Politics, Class or Denomination, Size, and estimated Circulation. Also Special Lists of Religious, Agricultural, the various Class Publications, and of all Newspapers published in foreign languages; and a list of all Newspapers and Magazines in the United States and the Canadas by Counties. The whole being especially Arranged for the Convenience of Advertisers. 1882. Cincinnati: Edwin Alden & Bro.'s Advertising Agency, N. W. Cor. 5th & Vine Sts., or No. 150 Nassau St., New York.

This work, embracing 718 closely printed pages, is full of information of especial interest to newspaper men, and those wishing to advertise. No pains have been spared by the publishers to secure accuracy and reliability, and to make the volume a standard one for reference. For this purpose, all the statistics and special information have been obtained directly through personal agencies and correspondence with publishers, editors, post masters and others. The total number of newspapers published in the United States and Canadas as catalogued is 12,158; total in the United States 11,522; Canadas, 636. Dailies, 1,152; bi-weeklies, 86; semi-weeklies 150; weeklies, 9,078; bi-weeklies, 23; semi-monthlies, 202; monthlies, 1,260; bi-monthlies, 12.

"The Temple; or, Diseases of the Brain and Nerves," by A. J. Davis. Developing the Origin and Philosophy of Mania, Insanity and Crime; with full directions and prescriptions for their treatment and cure. This large, handsome volume treats the question of insanity and crime, from a spiritual and psychological standpoint; with an original frontispiece illustrative of "Mother Nature Casting (D)evils Out of Her Children." Paper, $1.00. Cloth, $1.50. For sale at this office.

"The Fountain; With Jets of New Meanings," by A. J. Davis. This attractive little volume is teeming with thoughts for men and pictures for children. The young as well as the old can read it and study its lessons and illustrations with ever-increasing pleasure and profit. It covers a wide range of topics. Cloth, $1.00. For sale at this office.

Miss Sophie May never writes anything that will not tend to make some one happier and better. This year she has written a new book entitled "The Odd One," which all who have read her famous "Quinnebasset Girls" or "Our Helen," will gladly welcome. Lee & Shephard publish it.

If a young man wishes to know "The Worst Boy in Town," and how he may turn out to be "Better than He Looks," he should read Elijah Kellogg's new story entitled "The Live Oak Boys," published this season by Lee & Shepard.

Magazines for October not before Mentioned

THE HERALD OF HEALTH. (Dr. M. L. Holbrook, New York City.) This magazine is devoted to the culture of Body and Mind, and contains interesting articles.

WOODCOCKS PRINTERS' AND LITHOGRAPHERS' WEEKLY GAZETTE. (New York City.) A weekly treating upon Stationery, Typography, Lithography and Book Binding.

THE BOOK KEEPER. (Published at No. 29 Warren St., New York.) A reflex of the counting-room, and devoted to Commercial Science, Business economy and practical knowledge.

BABYLAND. (D. Lothrop & Co., Boston.) A monthly expressly for Babies, and no home where a baby laughs and coos can be complete without it.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) This number contains pretty stories and appropriate illustrations and completes the second volume of this artistic literary pictorial for the exclusive instruction and amusement of little children.

THE AGNOSTIC. For September. (Dallas, Texas.) Contents: What has the Christian Church none for the World? Some Interrogatories; Bradlaugh; Bishop Foster's Agnosticism; The French Judicial Oath's Bill; Liberty and Progress; A New Universal Calendar; The Heart of Islam; Nothing pure in America; Mrs. McPherson on the Soul; A Political Priest; Miscellaneous Notes; News and views from friends; Circular; Rev. J. R. Palmer; Minor Topics; Clippings.

In earlier times a woman who baked was called a bakester, or baxter, while one who brews was a brewster. In medieval English the termination "ster" was a feminine one. Hence we may conclude that the ancestor of all the Baxters was a woman who kept a bake-house.

The railway mileage of Illinois is 8,326—greater than that of any other State in the Union.

Seventy-six courses of stone, making 152 vertical feet, have been laid since work recommenced in earnest upon the Washington Monument. It height is now three hundred and two feet.

In Massachusetts the annual expenditure for educational purposes, averages $14.51 for each child of school age. In Alabama, the average is ninety-six cents.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 21, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Dark and Cabinet Seances for "Form Manifestations"—The Evils of Dark Cabinets.

Under the above titles we see in *The Psychological Review* and *Light*, respectively, of London, voluminous evidence that the cyclone which has been raging in the American Spiritualist field has crossed the Atlantic and is sweeping over London and the Provinces. Leading English mediums, writers and lecturers are earnestly and candidly discussing the grave question which may be formulated about as follows: How shall spirit phenomena be presented so as to eliminate the sources of error and deception now so prevalent? Five years ago the RELIGIO-PHILOSOPHICAL JOURNAL began a vigorous attempt to educate the public on this and kindred questions, and has steadily "stuck to its text" in spite of the malignant opposition of those who through selfish interests or crass ignorance desire the current methods to prevail. Intelligent, candid discussion is of all things most dreaded by the vicious and the ignorant. By the former, because it deprives them of an easy and comparatively safe method of making money; by the latter, because they instinctively hate to have their idols stripped of the masks, muslin, glass diamonds, and tawdry stuffs and held up to public gaze in all their sacrilegious deformity. Like the people of old they are wedded to their idols, knowing them to be only idols—in very many cases. Fed by ignorance, credulity, superstition and indiscriminating affectional emotion, the tidal wave of fraud has swept over the spiritual movement, engulfing in its dark waters thousands upon thousands; many of whom have sunk to the bottom never to rise again in this world.

The RELIGIO-PHILOSOPHICAL JOURNAL, like a staunch ship has ridden the spiritual sea in safety, despite the frightful wave. With her motto: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing," nailed to the mast, she has steadily kept her course. When the angry waves of hatred, misrepresentation, vituperation and calumny have surged all around and broken over the pilot house, the spirit powers at the helm have held her to her course with firm hands and steady, unswerving purpose to outride the storm and save her precious freight of SPIRITUAL TRUTH.

Dropping metaphor, it can be truthfully asserted that the work done by the JOURNAL in the past five years is bearing good results, visible on every hand in the increased intelligence and clearer perceptions of thousands who make a part of the public Spiritualist movement. The task which the JOURNAL took in hand was indeed Herculean; many good but weak-kneed people stood aghast at the seemingly hopeless nature of the attempt, but most of this class are now having an increase of strength in their moral backbone; they dare assert their truest convictions. Many lecturers and mediums who were at heart fully in accord with the methods and policy enunciated by the JOURNAL, both editorially and through its corps of able, experienced contributors, dared not give utterance to their convictions. To a large extent all this is past, and through the columns of the JOURNAL and in many other ways these people are now boldly proclaiming themselves. The work is not yet complete, indeed very much remains to be done. But public sentiment favorable to reform within the ranks is largely in the ascendency; in favor of the investigation of the phenomena by accurate methods; against fellowshiping immoral and dangerous characters who assume to be mediums; in favor of discriminating between honest mediums and those that are tricky; against accepting as "law and gospel" the inane drivel and pernicious teachings purporting to come from spirits through psychics, half-developed mediums and mediums who in their normal state are often immoral and vicious. In a word, the reign of law and order, common sense and reason, is brightly dawning upon the American Spiritualist movement. What is now imperative in order to carry forward this auspicious dawning to its zenith, is for every man and woman who has a level head and an honest heart to do all he or she can, at all times to spread sound ideas, increase and disseminate intelligence upon all subjects relating to Spiritualism, and lovingly and loyally uphold by every legitimate means the hands of those who are devoting their lives and their property to the work. The timid are frightened at the corruption now coming to the surface, and imagining that this is a fatal sign, are inclined to withdraw from the movement. They are mistaken. In measles and small pox the danger is that the corruption will strike in upon the vitals and every effort is directed toward bringing the disease to the surface; this accomplished and the greatest danger is over. So in the disease afflicting the spiritual movement. The virus is there and every effort to cover it up and keep it hidden, only aggravates the disease. Let it come to the surface where it can be seen and dealt with, and the crisis is passed.

Let us join with our English friends in the effort they are now so vigorously making to purge the manifestations of all that is doubtful, misleading and pernicious. Let us carefully and cooly consider what is best and then unitedly stand for it, let what may come. On another page we quote liberally from our English contemporaries, the *Review*, and *Light*, that our readers may become familiar with the agitation now at its height in England. In those extracts will be found wise words of counsel, suggestion and experience from such well-known mediums and writers as Emma Hardinge-Britten, "M. A. (Oxon.)," E. W. Wallis and J. J. Morse whose reputations as mediums, writers, and devoted Spiritualists is unsurpassed by any and almost equally as well known in America as in Europe, and from others whose names are more or less familiar to American readers. Let the agitation go on! Let it stir every medium, every Spiritualist and every investigator to the exercise of his best judgment, unclouded by prejudice and untrammeled by selfish interest!

Darkness—Light.

The charm dissolves apace;
And as the morning steals upon the night,
Melting the darkness, so their rising senses
Begin to chase the ignorant fumes that mantle
Their clearer reason.
—*Tempest Act 5, sc. 1.*

Against the darkness outer
God's light his likeness takes,
And he from the mighty doubter
The great believer makes.
R. W. Gilder—*The New Day.*

Spiritualists claim with unanimity that spirit phenomena as manifested during the past thirty-four years have been for the purpose of giving the skepticism of the age proof that the grave does not end all, that there is in man a spirit which survives the death of the physical body. Spiritualists declare they found their convictions upon absolute knowledge, and not upon faith alone. They affect, in very many cases, a decided contempt for faith, and point with pride to the superiority of the foundation for their belief over that possessed by the Evangelical sects. That such superiority exists is evident to all who carefully investigate the claim. But while loudly proclaiming this advantage, too many there are among us who upon the first attempt of the investigator to exercise his reason and to point out the defective methods which prevail in obtaining spirit phenomena, are as unfair, unreasonable and bigoted as the most obtuse and bigoted churchman or the most debased heathen.

What is the object of perpetuating the manifestations, if not to convince those as yet unconvinced? Certainly Spiritualists do not need further proof; they are already satisfied of the continuity of life. If spirit-phenomena are to continue to be presented to the world, have not the people before whom they are offered, a right to demand that they shall be so presented as to be free from all liability of deception or mistake? Further, has not the public a right to demand that in dealing with this world, spirits shall do it in a manner best calculated to conserve the well-being and good morals of the people? Certainly it has! For without the co-operation of the people in this life, those in the other could make but little headway in their mission to earth. Humanity is a partner in the enterprise and as such is entitled to a just and equitable share in the management of the scheme. Mortals have neither the knowledge nor power to dictate to spirits the laws by which the phenomena shall be produced, but they have a right, and it is their duty, to demand that these phenomena shall, if possible, be presented, after their production, in a manner calculated to meet the requirements of this world. The rights of spirits do not transcend those of mortals, and neither class can successfully ignore the obligations due the other.

Experience has shown that darkness is courted by those having something to conceal; it has shown that, with some exceptions, it is those mediums whose characters are open to severe criticism, who are not reckoned respectable members of society, that insist upon darkness as a necessary condition. Furthermore, and most important; experience has shown that after eliminating the possible and probable sources of error and deception, the phenomena are no stronger than if produced in the light and certainly as a rule far less conclusive. When objection is raised to dark circles, the stock answer, given with an expected-to-be air of crushing rebuke is: "Does not the photographer have to develop his picture in the dark?" This neither answers nor silences the objection. It is in no way germane to the case. It is well established that the various phases of spirit manifestations can be produced in the light, and hence darkness is not an absolute requisite.

Some of the finest tests of spirit presence in our personal experience were had in the dark, with Mrs. Hollis-Billing, Mrs. Maud Lord and Mrs. Weston; but even in these cases the main strength has lain in the mental tests. These mediums and others have given to thousands indubitable proofs in their dark circles. We are making no onslaught upon mediums as individuals in this matter. We are up to this point treating the subject purely upon a scientific and impersonal basis. Why is it that when pressed by an opponent, every Spiritualist brings forward in evidence only those phenomena which will bear the light of day? Because he knows that only such will bear the light of reason with sufficient force to dazzle and silence the skeptic!

Darkness in and of itself is good. It is not against darkness as such, that we argue. It is because of the cloak afforded for deception, the liability of mistake and the generally unsatisfactory and inconclusive results obtained, where physical phenomena are investigated in the dark. Physical phenomena must be judged by the physical senses and those senses must be at their best and acting in concert in so far as the case demands, or the observations made are worthless. The condition of darkness and the ever accompanying noise of "music" destroy the value of the evidence by lessening the competency of the witness.

The lack of scientific value attaching to the average dark circle as usually conducted is, however, not the only or the greatest objection. Were it so, we should care but little, as the evidence of the continuity of life and the ability of spirits to return and manifest is proven by a wide range of phenomena otherwise obtainable. Promiscuous public dark circles are an abomination; they are moral pest generators, where both the medium and sitters are liable to, and in too many cases are, thoroughly demoralized. On this point we do not care at this time to further expand, but we challenge successful denial and stand prepared to prove our assertions by an overwhelming array of irrefutable evidence derived and derivable from leading lecturers, mediums and writers who stand acknowledged as among the brightest, purest and ablest Spiritualists and whose past and present devotion to the cause is universally known in the Movement.

Musical and Literary Entertainment.

As a lecturer, the people of this city who have had the good fortune to hear him, know Mr. J. Frank Baxter is a decided success. But they do not generally know, what his Eastern constituency does, namely, that he is equally popular and successful in giving musical and literary entertainments. Those who are familiar with his talent in this direction being anxious to have the Chicago friends enjoy this with them, have asked Mr. Baxter to give such an entertainment and he has consented. Thursday evening, the 26th, has been determined upon as the time and Martine's Hall as the place. Prof. H. M. Dickson, Chicago's most popular teacher of elocution, and Prof. Joseph Singer, the widely known and successful teacher of violin and piano, and Mr. W. J. Colville have kindly consented to assist Mr. Baxter. With such an array of talent it is superfluous for us to say that those attending will enjoy a rare treat. The price of admission is twenty-five cents and the entire proceeds go to the benefit of the Second Society of Spiritualists. Tickets may be had in advance of Mr. R. H. Simpson, Secretary, 45 North Sheldon Street, or at the office of the JOURNAL, or, at the door on the evening of the entertainment. Don't forget the evening, and induce your friends to go with you. A programme of the entertainment will be ready for distribution at the hall next Sunday.

On Thursday evening of last week Mr. and Mrs. J. H. Harmount opened their hospitable house to a large company invited to meet Mr. and Mrs. A. B. French. At an early hour the house was crowded, as Mr. French is a great favorite here, and all were anxious to greet him and welcome his wife and family to this city, this being the first visit of Mrs. French and the children—a son and daughter. Mr. J. Frank Baxter opened the exercises with a song. Words of welcome and congratulation were made by Mr. W. J. Colville, Mr. T. L. Darlow and Mr. J. C. Bundy. Mr. French responded very feelingly in his usual happy style. The musical feature of the evening was especially strong. Mrs. French, Miss Lula French, Mr. J. Frank Baxter, Mrs. H. M. Dickson, Mrs. Simmons, Prof. Joseph Singer, Mr. Darlow and Mr. Colville favored the company with songs and instrumental music.

A delightful evening was spent by all present; indeed with such a host and hostess and such guests as the French family, it could not be otherwise.

Mr. Baxter's Tests.

Last Sunday was a perfect day; not a cloud to be seen, and everything most auspicious for those desiring to attend the various places of public meeting. Martine's hall, 55 South Ada St., drew its proportion of those who got up energy enough to turn out to morning service, and in the evening the place was crowded, every seat being occupied. After the evening lecture the speaker gave the usual séance for describing spirits present. Space will not permit an extended account of the details, which were of most intense interest to all present.

The first description was that of a child that passed to spirit life from 309 West Madison Street, Nov. 22nd, 1866. Name, Willie E. Coe; with this name the medium got the names James E. and Rebecca Coe and was impressed that these were the names of the child's parents. The names of the parents and the fact that they buried a child answering the description at about the time specified, were verified by several present.

Moses Leavitt was then described together with the manner of his death, and much of interest to many present who knew him well. Then came a description of a spirit giving the name of Capt. Thomas Boyd or Bowen, and as near as could be determined from the account, he was blown up on the tug Union while towing a vessel some twenty years ago—not recognized at the time.

Fourth description: A lady some thirty-six years of age; name, Lucy Jones—Mrs. J. Whitney Jones. No public recognition was acknowledged, but at the close of the meeting a lady came forward and stated that she identified the spirit, saying she was too excited to do so at the time the description was given.

Fifth description and name, Alf. B. Safford, and with it, after a moment's pause, the word Cairo. Said he had come from a distance yet was among old friends. This was not publicly recognized.

Sixth description: There is a man here who says he will write his name—S. F. Otis, and he says: "O, yes, the last man you would expect here; nevertheless, what we thought on one side of life is often found to be erroneous on the other. If I were to announce myself in the rooms of the Young Men's Christian Association they wouldn't believe it. And yet they would believe it sooner than if told that I came here at a Spiritualist meeting." The medium then said, the spirit seemed to have been deeply interested in the Y. M. C. A. while on earth. Recognized by Prof. A. D. Hagar, Secretary of the Historical Society, and several others.

The seventh description presents a picture of a man driving a fast horse; the man loved a horse—"I use the word *loved* advisedly too," said the medium. Here followed a description of a man and the manner of his death, which an old police detective present recognized at once as that of George Trussel who was murdered in this city some years since. Before the description was ended, however, the medium seemed to be more strongly influenced by another spirit and said, "G. S. O. George Otis, he went by the name of Doc Otis—was called a horse doctor, but he was not an ignorant one. He understood the anatomy, physiology and habits of the horse. Passed away at Downer's Grove; had been away from Chicago some ten years but has been in spirit-life only a short time." Recognized by many after the close of the meeting. We regret that time and space forbid giving in full the striking pictures and graphic details which accompanied these several descriptions. They need to be heard to be fully appreciated.

PROGRAMME OF EXERCISES FOR SUNDAY, OCT. 22nd. MORNING SERVICE, 10:45.

1. Song: "Golden years." Poem: "The building of the house." 3. Song: "Building in eternity." Lecture: "Spiritualism: Its relation to theology, religion and humanity." Song: "Journeying On."

EVENING SERVICE, 7:30.

1. Song: "Sweet long ago." 2. Poem. "The Divine idea." 3. Song: "Only a step beyond." 4. Lecture: "The persistence, permanance and purpose of Spiritualism." 5. Singing. 6. An exercise of mediumship, *if possible*. 7. Song: "Isles of the by and by."

The Fast of a Young Man.

Charles Fallon of Montreal, Canada, it is said, fasted for thirty-six days, having received orders, as he claims, direct from God to do so. The reason given by the young man for the Divine command not to eat was that he believed a cloud existed between himself and his maker that could be dispelled in no other way. Dr. Hingston, the attending physician, handled the case with much care, and advised milk as the initiative diet in building up the lost vitality. Mr. Fallon is said to have been in very good health before he commenced his extraordinary fast. He is now said to be troubled with a bad cough. Dr. Hingston took no notes of the case, having considered that, unless the craving of the stomach for food should overcome the determination not to take it, his patient would have to die. Fallon lost very much flesh and became cold and blue at the extremities. He never had met so singular a case in all his experience, though they might have occurred in some of the asylums. The strange thing about it was that Fallon admitted himself hungry on different occasions, yet the determination was strong upon him not to eat.

Mrs. E. L. Watson has received such pressing invitations and generous offers to go to Australia on a lecturing tour that she has decided to accept, and expects to sail very soon.

Mrs. Ophelia T. Shepard.

This lady, better known to the Spiritualist public as a lecturer under her former name of Samuels, is, we regret to say, obliged to retire from the lecture field for the present, owing to her obligations to an invalid husband whose precarious health demands all her care and womanly devotion. On the sixth page Mrs. Shepard makes this announcement to her friends. The public can illy afford to lose such a lecturer even temporarily; though comparatively young in the work Mrs. Shepard has won a place for herself of which her friends may well feel proud. Nature endowed her with a fine brain, a scientific, and philosophical bent of mind and with the development of her mediumship these advantages have been of great service in fitting her as a public teacher.

In view of her formal retirement from public work Mr. and Mrs. J. H. Harmount, who have long been among her warmest friends, gave her a reception at their residence on Monday evening the 2nd instant, which was largely attended. Mrs. Shepard spoke under influence, and exhibited all her old-time ability and clearness of perception. In the course of her remarks the spirit controlling emphatically declared the responsibility of mediums and the necessity of their leading pure and upright lives; and the control took special pains to say that Mrs. Shepard fully agreed with him in placing upon mediums the full responsibility of their acts. This sentiment was loudly applauded by the company which included a number of the finest mediums in the city. As the JOURNAL is made ready for press on Monday we were unable at the time to prepare a report of the affair, and now we are obliged to abridge it. But all who were present will remember the pleasant evening. In common with a host of friends the JOURNAL hopes Mrs. Shepard may in the near future be able to again resume the public work for which she is so well calculated.

Strange Circumstances Connected with Death.

Singular circumstances are constantly occurring in regard to death. It appears from the Philadelphia *Record*, that one Saturday morning a short time ago, Mrs. A. B. Evans of Tower City, Pa., died. Mr. Evans began making arrangements for the funeral of his wife, and visited the establishment of Undertaker Dreisigacker to select a coffin. The undertaker had only two caskets on hand, both of rosewood. Mr. Evans examined the caskets for a few minutes. Finally, pointing to one of them, he said: "That one will do for my wife," and, laying his hand on the other, "This one for me." He then returned home to await the arrival of his son Milton. The young man arrived between three and four o'clock in the afternoon. His father met him with the intention of breaking as gently as possible the news of the mother's death. Grasping the son by the hand, he said: "Your mother is——." Without concluding the sentence he gave a convulsive shudder and fell back dead.

A touching incident is related of a young child that had been laid in its casket in Auburn, N. Y., a short time ago. A rosebud was plucked from a neighboring garden and the stem was placed in one of the lifeless little hands. A day or two elapsed between this incident and the funeral ceremony. In the interval the rosebud in the hand of clay was seen to gradually unfold. When the service was held the bud had become a blossom. The phenomenon gave peculiar pleasure to the afflicted family, and was very prettily referred to by the clergyman.

Divided on the Coffee Question.

An exchange says that Father Albertario, a curate of Santa Maria Secreta church, Milan, Italy, has recently been the cause of an ecclesiastical scandal of rather an amusing character. Before celebrating mass, which, according to the rules of the church, must be done fasting, he has been in the habit of going to a public café and taking a cup of strong coffee. Of course the criminal act was soon noticed by some of the good churchmen, who rebuked him sharply for his unlawful license. The coffee-loving Father not only paid no heed to these orthodox admonitions, but boldly asserted his right even to eat breakfast before mass, in spite of the church's decrees; and at last accounts the clergy and people of Milan have divided into two parties on this momentous question, the "coffeeites" and the "anti-coffeeites."

An editor being asked, "Do hogs pay?" says that a great many do not. They take the paper several years, and then they have the postmaster send it back "Refused."—*Exchange.*

Yes, this, in our experience, has often happened, and after we have received a pressing request from the individual to continue his paper on credit for a while. We have now in mind a man in Minnesota whom we trusted all through the "hard times." He owes us for several years subscription, has five hundred acres of land, and fine improvements, acknowledges the justness of our claim but can't quite make up his mind to pay it. We shall soon ask a Justice to persuade him with a summons.

The Rev. Geo. C. Capron of Boston, was recently ejected by the Congregational Council for erroneous views about probation after death. The next Sunday he preached a sermon in the Congregational church at Wayland, Mass., in which he strongly asserted his belief in a probation after death, and supported his position by arguments from the Bible and church history.

GENERAL NOTES.

Moody and Sankey have commenced a series of religious meetings in Paris.

B. Ganz of Kansas City, Mo., thinks that a good test medium could be well sustained there.

The Boston *Transcript* says: "Alas! that so many people look upon religion simply as a fire escape!"

Judge Parsons of Ashtabula, Ohio, spent last week in the city and attended the meetings of the Second Society.

William Gibson, a "captain" in the Salvation Army, has been obliged by the Harwich County Court, England, to pay £50 compensation for injuries inflicted upon a laborer.

Mr. T. E. Pelham, Waco, Texas, has kindly donated $2.50 for the RELIGIO-PHILOSOPHICAL JOURNAL to be sent to Mrs. A. P. Brown, St. Johnsbury, Vt.

The letters appearing on the second page of this issue of the JOURNAL, from Mrs. L. M. Child, written in 1812, are of especial interest, as they illustrate grand spiritual truths even at that early period.

Mr. D. Edson Smith of Oneida, N. Y., on his way to Minnesota stopped over in Chicago for a few days, and like all well informed visitors, made one of the audience to hear Mr. Baxter.

Mr. D. D. Belden, Mrs. H. Alden, Mrs. C. M. Jones, Mrs. D. Markham, Capt. T. Pelham, J. N. Blanchard, O. S. Posten and others, will please accept our thanks for clubs of subscribers.

Tens of thousands who have either heard Prof. Wm. Denton lecture, or have read his writings, will rejoice to know that at the Antipodes he has reaped a financial harvest of no small proportions. We learn from a mutual friend in California, that the Professor has sent home nearly $8,000.

During the rebuilding of an orthodox church in a Massachusetts town, the society worshiped morning and evening in the Unitarian church, the building being occupied in the afternoon by the Unitarians. A visiting clergyman at the evening service, having called upon the Lord to bless the evening and morning service, added: "And wilt thou bless as much of the afternoon service as thou approvest."

Barnes, the Kentucky evangelist, believes in the entire efficacy of repentance. In a recent exhortation he said: "A man can confess Jesus better when he is drunk than when he is sober, for he can just come and throw himself limber, like a rag, into the arms of Jesus. Suppose a man comes here limber drunk and confesses Christ, and then goes out and puts another quart of whiskey under his belt, and going home, he falls off his horse and breaks his neck, that man will go straight to heaven, as sure as God is God; and if he don't I would be willing to go to hell for him."

Brother David Jones in the October *Olive Branch* has a most interesting editorial on the Lake Pleasant camp meeting. In his criticism of the Turner's Falls minister who so unfairly and intemperately attacked the camp and Spiritualism generally, Mr. Jones shows that when aroused he can use a caustic pen. The *Olive Branch* is an admirable paper. Issued but monthly, it cannot of course deal largely with current events in the movement, yet it is an invaluable supplement to the weekly paper, being filled with thoughtfully prepared essays, mostly from the spirit side of life.

The Psychological Review for October.

The Psychological Review for October has just come to hand. The contents are varied and interesting:

PSYCHOGRAPHY by M. A. (Oxon.) General correlative evidence in regard to this wonderful phase of spiritual manifestation is given: 1. Slade specially tested by the Research Committee of the British National Association of Spiritualists, and other investigators; 2. Writing with slates securely screwed together.

WILLIAM HOWITT AND SPIRITUALISM, BY A. M. HOWITT WATTS. Part II.—His Marriage; Early Married Life; A Pedestrian Tour through Scotland; Life in Nottingham; The Old Home at Nottingham; Curious Effects on the Nervous System of very Strong Tea; Pantika, or Legends of the most Ancient Times; A Spirit séance of the World Before the Flood; Sensorial Vision or Vision of the Inner Eyes; Prevision of Future Achievements of Science; A Dream.

HINTS ON MESMERISM, Part I.—Introduction; Antiquity of Science; What is Mesmerism? The Odylic or Mesmeric Fluid; Methods of Producing the Mesmeric Sleep; Modus Operandi of the early French Mesmerists; Another Method—Professor Gregory's; An Alternate Method; Dr. Darlings's Method; Mr. Baird's Method; Captain Janes's Method; The Mesmeric Sleep; First Symptoms of the Sleep; General Characteristics of the Sleep-Walking Condition; How to Waken a subject from the Mesmeric Sleep; Who can be Mesmerized.

Then follows "The Great Kingsbury Puzzle;" Monthly Summary of Contemporary Spiritual Opinion, and Notes and Comments, by J. S. Farmer. From the list of subjects treated, the reader will perceive that this number of *The Review* is decidedly a rich one. In order to present the varied matter, the editor has been compelled to bring into requisition over 100 pages. For sale at this office. Price 35 cents.

The point of aim for our vigilance to hold in view is to dwell upon the brightest parts in every prospect, to call off the thoughts when running upon disagreeable objects, and strive to be pleased with the present circumstances surrounding us.

Current Items.

The question whether it is right to keep a savage bulldog in a churchyard to bite marauders is puzzling a Milwaukee vestry.

The Nickel church to be built at Palestine, Texas, is to be paid for by not less than 200,000 persons contributing a nickel a piece.

Mormon emissaries continue to secure many converts in Europe and wherever they preach their doctrine in this country.

A Wisconsin parrot has been attending a camp meeting and now shouts "Glory to God," "Amen," etc., as if it were really a good bird.

In a certain discourse the Rev. Dr. Bethune said: "While men slept the devil sowed tares." The *Christian Intelligencer* reported him as having said "sawed trees."

A sect called "New Israel" has risen among the Jews. It abandons circumcision, abstenance from certain viands, and changes the Sabbath from the seventh to the first day.

A pretty sight at the evening service of a church in Newport, Vt., was the unfolding of a night-blooming cereus which was carried in by a parishioner. The blossoms attained their full size near the close of the service.

The population of London is, according to the latest census, 4,764,312, which is much larger than the population of the thirteen American colonies before the Revolution, and it is still growing at the rate of 600,000 a year. Where will it stop?

Dean Burgon, preaching from the Cambridge University pulpit, recently said: "For my part, I am quite content to seek my ancestors in the garden called Eden; let others, if they choose, look for theirs in the garden called zoological.

A revival of religion may be confidently looked for among fashionable ladies this season as "prayer rugs" are among the latest of fashionable freaks. They are imported from the East and are such as Mohammedans use.

A Harvard student died the other day, and among the floral emblems on his coffin was a bouquet, in the heart of which were the letters, in vari-colored flowers, S. Y. L. People supposed they were the initials of some grief stricken friend, until a student explained that they were symbolic of the hope or faith of the deceased in his last hours. They meant, of course, See You Later.

The Governor-General of Kief, lately told a Jewish deputation at Balta that many of them had been compelled to return from America, while in Palestine they were starving. If they only knew it, they were better off in Russia than any where else. He accused them of producing false evidence, and advised them to give to their country a little of the love they lavished so inordinately upon money.

There is a farm of 8,000 acres in Bexar co., Texas, which to a youngster's eyes must present a spectacle of delight which no show on earth can equal. It is devoted to the raising of Shetland and spotted ponies for the special benefit of children with indulgent parents. The diminutive horses roam over the prairie with the docility and contentment of sheep, and are always on the best terms with each other and with the human family.

A poor woman in Sweden once applied to Ole Bull for assistance. Knowing her distress, he softly asked her for her shoe. Taking the sinew used in its lacing, with it he replaced the four strings of his viol, and placing himself at a church door, he drew from this one chord such charming and piteous strains as only the large heart and masterly hand of Ole Bull could improvise and execute. Artist and woman were made happy—the artist the happier of the two.

The Rev. F. Carmichael, chaplain of the Magdalen institution, Dublin, writes to the London *Guardian*: "I asked Mr. Caine, a leading clerical temperance advocate, how he explained chapter 31, Proverbs, 6-7 'Give strong drink to him that is ready to perish, and wine unto those that be heavy of heart. Let him drink and forget his poverty and remember his misery no more.' Mr. Caine's reply was that 'the words were plainly sarcastic.'" But Mr. Carmichael questions if this passage can be disposed of by so curt a criticism, and if its sarcastic character would suggest itself to any but the most intense abstainer.

A prominent New York electrician, in speaking of the use that could be made of electricity as a defensive measure in time of war, says: "Suppose I had in a fort a steam fire engine, with a hose that would throw a stream of water a quarter of an inch in diameter 200 feet. Now, if I had one end of a Brush machine grounded, and the other end connected with the water passing through the hose, the very instant the stream of water struck a line of troops that were advancing to attack the fort, it would kill them. The stream would then be really a flexible electric wire, and as it swept along the line of men, it would mow them down like grass. If a thousand men were to march up in a solid body, they would all be killed in ten seconds. It would be absolutely impossible to take the fort. It could be used with equally terrible effect in naval warfare."

No ordinary mind can master the details of operating a huge corporation like the CHICAGO AND NORTH WESTERN ROAD, whose hundreds of trains, passenger and freight, arrive and depart with the regularity of the clock; whose millions of passengers, are transported each with the self-assurance of a speedy, a safe, and a comfortable transit; whose officials, without exception, are men of long experience and excellent judgment in all things pertaining to the business in hand. There is not in all this country a company that maintains a better corps of conductors, many of whom the traveling public have met for twenty years past, and all of them gentlemen in the strictest sense of the term. To the management is solely due the general excellence of this great highway, and we are glad to know that the vast business which the Company is now doing indicates the public appreciation of the efforts of these gentlemen to serve them.

Cassell, Petter, Galpin & Co., have in press "The Early Days of Christianity," by F. W. Farrar, D. D., F. R. S., Canon of Westminster, author of the "Life of Christ," "The Life and Work of St. Paul," etc. Two volumes, octavo, with notes, appendix, index, etc. Price, $5. A cheaper edition, in one volume, with notes, etc. Price, $2. They have also in press "The Harmony of the Bible with Science," by Samuel Kinns, Ph. D., F. R. A. S., with 110 illustrations. One volume large octavo, over 500 pages. Extra cloth, beveled, gilt top. Price, $3.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer.

The English Spiritualist papers record the exposure of Miss Wood, a medium for full-form materialization. The exposure seems to have been complete; Miss Wood was found with her black dress off, and enveloped in muslin. The affair has apparently created considerable consternation as Miss W. had gained great reputation as a medium. The immediate effect appears to be, that of impressing upon English Spiritualists the necessity of having the medium in sight during the entire time of the experiments; a condition long ago advocated by the JOURNAL as the only safe and satisfactory method; and entirely practicable—with honest mediums.

The Representative Piano Manufacturers.

[From New York Observer.]

WM. KNABE & CO.—This firm is one of the oldest in the country. Their growth has been solid and steady, not an ephemeral upspringing, and their position, therefore, is unsurpassable and unassailable. They have relied upon the real merits of their Instruments, and avoided all Clap-Trap and trickery. The outcome is a business whose firm and steady prosperity is unequaled. The relative value of Pianos is pretty well-known, but a few brief words about the "KNABE" will be of interest. The Tone combines volume and richness, with sweetness and purity, and evenness through the entire scale. With so elastic a Touch that the player can bring out the subtlest expressions without the pedals. In another quality yet this Piano is especially supreme—tenacity of holding Tune. Evidence of this is found in their extensive use in conservatories, where the severest of all tests is applied.

"The Scientific Basis of Spiritualism" by Epes Sargent has reached its fourth edition. Were its merits appreciated by the people who are investigating the phenomena, an edition of at least a thousand per month for the next two years would hardly meet the demand. No better book can be read or quoted upon the subject it treats. Price $1.50; for sale at the office of this paper.

Business Notices.

IF you desire dough-nuts that are the nicest and richest you ever ate, make them from Dr. Price's Cream Baking Powder.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

DR. PRICE'S Flavoring Extracts are as natural as the fruits from which they are made.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and $1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

LADIES of refinement have expressed their delight at finding such delicate, fresh, flower fragrance in Dr. Price's Perfumes.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

National Convention of Spiritualists.

The National Convention of Spiritualists, will be held at Detroit, Mich., in Royal Templars Hall, Cor. Woodward and Grand River Aves., on Friday, Saturday and Sunday Oct. 27th, 28th, and 29th, 1882.

This Convention is for the purpose of discussing the feasibility of organic action among Spiritualists, upon a rational, scientific, philosophical and moral basis. Many hundreds have endorsed this call and it is hoped such devoted true Spiritualists will either be present or send communication or at least their name and address, as in sympathy with this movement. Among a few of the many who have signified their intention of being present if possible, are, Maria M. King, A. J. King, Dr. J. M. Peebles, Capt. H. H. Brown, J. P. Whiting, Giles B. Stebbins, Mrs. L. A. Pearsall, Chas. A. Andrus, A. B. French and J. H. Palmer, and many others.

By order of Committee of Arrangements.

Spirtual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets. Services at 10:45 A. M. and 7:45 P. M. Lecturer: J. F. Baxter.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock P. M.

SOUTH SIDE SPIRITUAL TEMPLE, N. W. corner of Indiana Avenue and 25th St. Services at 10:45 A. M. and 7:30 P. M. W. J. Colville, lecturer.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M. and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.—Removal.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M.

Brooklyn, N. Y.

THE CHURCH OF THE NEW SPIRITUAL DISPENSATION having secured the church edifice formerly occupied by Rev. Dr. Fulton on Clinton Avenue, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues), will hold religious services every Sunday at 10:30 A. M. and 7:30 P. M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to attend.

A. H. DAILEY, President.

RATES OF ADVERTISING

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

Agate type measures thirteen lines to the inch.

Minion type measures ten lines to the inch.

☞ Terms of payment, strictly, cash in advance.

☞ Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when possible.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Senex Jubilans.

The world is growing better
Every year;
It throws off many a fetter
Every year.
There are many things to relish,
Though the ancient things must perish,
But the beautiful we cherish
Every year.
Many changes have come o'er us,
Every year;
Many friends have gone before us
Every year;
Through many a strange mutation
We have reached a higher station
Of thought and observation
Every year.
We have had our slight vexations
Every year,
And our pleasing Jubilations
Every year;
There are visions to remember
Of flowers in September,
And Christmas in December
Every year.
The sun shines now as brightly
Every year,
And the snowflakes fall as lightly
Every year,
As in days when we were younger,
And the years appeared much longer
To our hearts, which then felt stronger
Every year.
Afflictions have not shrouded
Every year,
And troubles have not clouded
Every year;
But hope the whole discounted,
While the former we recounted,
And the latter all surmounted
Every year;
Our weakness is more trying
Every year;
And the days more swiftly flying
Every year,
Our faults bring deep contrition,
Our errors admonition,
Experience its fruition,
Every year.
The end of life comes nearer
Every year;
The friends left become dearer
Every year;
And the "goal of all that's mortal"
Opens wider still its portal
To the lands of the immortal
Every year.
And thinner grows the curtain
Every year,
That divides us from the certain
Every year;
We look forward to the morrow
Which shall close all earthly sorrow
With the calmness hope can borrow
Every year.
—*William Reed.*

Immortality?

To the Editor of the Religio-Philosophical Journal:

On this question, deeply interesting to every person of intelligence and feeling, there is among men a wonderful lack of well defined conviction. For a long time religious teachers have spoken and written in amazing riddles about it, sometimes seeming to entertain high hopes, and at others mingling with their instructions so many and such monstrous absurdities as to evidence no real faith in it.

Creeds and doctrines, embracing physical resurrection, with entire metamorphose of personality, together with substitution by gory atonement, of the character of another, have served the purpose of designing priests to confuse and blind the earnest inquirer, until to-day a large portion of the men and women of Christendom have no better idea of immortality than the childish credulity that learns at the mother's knee to repeat little rhymes for prayer, and expects for repeating them to be taken at death to a locality in which indolence will be gratified in an eternity of inactivity, sensualism indulged to the extent of endless gormandizing on milk and honey, while the feet press golden-paved streets and the ear is forever regaled with never ending torture of ceaseless thrumming of golden harps. Nearly twenty centuries of the influence of these men who have stood as legates of the skies and defenders of their dogma have done little indeed to produce a better result. To-day the professed Christian with an open Bible before him, shows little, if any, advance upon the knowledge, hope or faith of the Christian of the third or first century. In fact he stands at the threshold of the temple of hope and light, and refusing to heed the invitation to advance to a perception of the inner glory, he vaults backward to his Wesley, Knox, Ballou, Calvin or other long dead formulator of a dogmatic theory or father of a denomination. In such devotion to antiquity, the beauty, hope and truth of the present are ignored and the glory of the future denied; in such devotion to dogma man's needs are forgotten; in such devotion to things of sense and nonsense, the importance of immortality and spiritual growth is belittled, and among religionists of to-day, he who would seek the better revealings of God's purposes, which are as real and true now as in any former age, must do so at the expense of reputation and position.

Ministers go with hearts full of sympathy to the house of mourning and in the fulness of faith for the moment, liberated from dogmatic despotism, tell the sad ones of the beautiful Summer-land to which their dear ones have been welcomed by angel bands, and hearts of weeping friends leap for joy, and a sweet calm comes over all as they listen to the comforting words of the chosen messenger of the soul cheering tidings. But, alas, dare he on the morrow assure the friends of the departed that those inspiring words are true? Has not the major part of the teaching been, rather, that so much of this consolation as may be found in the church's interpretation of the stories of a long time dead tentmaker or fisherman of Galilee, may be enjoyed, but that the ministering angels of to-day must be distrusted, even condemned to silence; that men and women must believe on penalty of excommunication here and awful doom beyond the grave, the revelations made to those unknown men in ancient time; but that equal penalty is due to him who believes in the same immortality on the testimony of good men and pure women of to-day? Yes, more even if he believe on the evidence of his own senses!

The deep anxiety of human souls for a life continued beyond the tomb is God's promise of fulfillment, and the outreaching of these tender spirits after God and the dear ones who have preceded us to that home of unending, ever expanding life, is equal assurance that God and the dear ones can be touched.

And when we realize that since the death of those who were the fathers, we have taken their places, and being now ourselves the fathers are equally entitled to use of god-like reason, and all their assurances are supplemented by real perceptible presences shall we not feel warranted in removing the interrogation point from the heading of this article, and saying we know, we are hastening to a better and more real life.

VIDE ET CREDE.

The Comet—Negroes Believing that it Foretells the End of the World.

RALEIGH, N. C., Oct. 8.—The great comet, which is visible here in the eastern sky, has frightened the Negroes out of their wits. Many of them firmly believe that the end of the world is at hand, and are making their preparations accordingly. The comet has already caused more repentance among the colored people than any revivalist or camp meeting exhorter during the present generation. The bells of their churches are rung whenever the comet puts in an appearance, and meetings are held at which the frightened assemblage offer up a petition that the path of the flaming monster may be directed away from the earth. One old negro, his lips quivering and his teeth chattering, waylaid a college Professor who has much local reputation for learning on the street to-day, and asked him if he thought the comet would "smash dis heah 'arth wid its flaming tail." He seemed greatly relieved when told that there was no danger of such a catastrophe, and hurried away to tell the "old woman" what the Professor said.

A New Convert to Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Inasmuch as I have always believed that Spiritualism has had a great deal to do with liberalizing the churches, I am always glad when I hear of orthodox ministers breaking away from the ranks of orthodoxy, and joining the liberal ranks; especially so, when the party stimulated to this course is a man of influence and note in the denomination to which he belongs. Believing also that your many intelligent readers feel the same interest in such matters as I do, I have ventured to solicit a brief space in your columns to record this new departure. Rev. James D. Shaw, pastor of the Fifth Street Methodist Church of Waco, Texas, is the gentleman I refer to. Coming out, as it were, from the faith of his fathers and his church, has created a great excitement, not only in the church itself, but in the community where he resides. There are few, if any, of the ministers of the Methodist Episcopal Church in Texas better or more favorably known to the clergy and the laity of that denomination throughout the State than Rev. James D. Shaw. Raised in Texas a poor boy, denied educational advantages in his younger days, the story of his struggles and success in acquiring an education, his entry into the ministry and achievements therein are all familiar themes in hundreds of Methodist households in his native state.

For fifteen years he has been in the pulpit, and each year has given prestige to his work. He has also occupied a position as one of the editors of a denominational paper published in Galveston, called the *Christian Advocate*. Last May he was one of the delegates sent to the general conference of the Methodist Church at Nashville, and when the four new bishops were elected, he received the entire Texas vote, besides many from other states, as a candidate for one of the bishoprics. He is a man in the prime of life, earnest, modest, gentlemanly, irreproachable in character, a close student and one devoted to his work. His congregation, as well as the community in general, entertain for him the greatest esteem and respect. His able and vigorous sermons have always found pleased listeners. What wonder then that when he seems disposed to call in question the tenets and dogma of the orthodox faith in his own pulpit, by the delivery of two powerful and remarkable sermons, one in the morning the other in the evening a few Sabbath's since, that the circumstance created such a furore among his hearers, that is seldom seen even in these exciting times! He advocated a belief based more on acts than faith—depending more upon a life of truth, charity, honesty and uprightness of purpose, and upon the virtues of domestic and social existence, as a basis for happiness and usefulness in this life and salvation in the next, than through the vicarious merits of the death and sufferings of Jesus.

In his evening discourse I am told he depicted the gentle Nazarene in his human character as a man, whose life and deeds were a model for example and emulation. The wisdom, justice, power and infinite mercy of God were held to be sufficient for the guidance, care and preservation of all men, no matter of what creed or faith they were, provided they lived lives in conformity with the cardinal virtues and practices before mentioned. The fatherhood of God and the brotherhood of man were the key-stone of the speaker's creed and aspirations. He plead for a religion of humanity, morality, progress and hope instead of the so-called religion of dogma, catechism, confession of faith, etc. He cited many types (Christ as the highest) among humanity, as ideals and examples.

A friend who was present informs me that these bold declarations fairly electrified the Reverend gentleman's hearers, many of whom looked as though they could hardly believe the testimony of their own hearing. No such thing had ever occurred in this orthodox town before; they had always looked up on this good man, this eloquent speaker as the embodiment of orthodox belief, and they were dumb-founded. He assured his hearers that he had reached this plane of thought by close study, intelligent reasoning and calm, earnest, and serious reflection.

What will be the outcome of this we have yet to see, but we prophesy the foundation of a liberal church in creed-bound Texas; nor should we be surprised to hear ere long of another "new departure" in a church of the same denomination in Houston, Texas. Verily, the eyes of the blind are being opened, and the ears of the deaf are being unbound. So mote it be, yours for the truth,

CLARA A. ROBINSON.
2256 Wabash Ave., Chicago, Ill.

A Significant Incident.

To the Editor of the Religio-Philosophical Journal:

An incident occurred the other day which the writer thinks calculated to provoke reflection. A clergyman came to the business place of your correspondent, and after the usual salutation, he evinced the purpose of his visit by abruptly saying, "I regret to learn that you are a Spiritualist. I had supposed from what I heard you say in an address recently, that you were a religious man." Knowing that he, like most of the clergy, was profoundly ignorant of the doctrines of our philosophy, the writer made such answer as he thought was kind and fitting, and thereupon the writer drew from his pocket a copy of the *Banner of Light* and reading therefrom a short paragraph, the purport of which is not now recalled, remarked almost fiercely, "I don't like your ethics." The gentleman was informed that the largest and most respectable class of Spiritualists do not regard the *Banner of Light* as the exponent of the ethics of Spiritualism. "O," said the minister, "that can't be so; for it is the oldest of your publications; is published in Boston and I am told it is regarded as the organ of the cause." I gave him a copy of the RELIGIO-PHILOSOPHICAL JOURNAL, commending it to him as more fairly the exponent of our philosophy and its ethics. The point I want to make is this: If, as is claimed by some, and constantly asserted by many who pretend to be Spiritualists, Col. Bundy and the JOURNAL are doing the cause harm—are, indeed, by the course of the one and the contents of the other, furnishing weapons for the enemies of the cause to use against it, why is it that no skeptic ever goes at a Spiritualist with a JOURNAL in his hand to attack Spiritualism, its philosophy and ethics?

This is not the first instance that has occurred in my experience. The whole matter is resolved into this inquiry: What is the real vocation of a Spiritualist paper? Is it simply to advertise and cater to those making their living by trading in Spiritualism, and to feed the vitiated taste of wonder seekers? Or is the prudent, conservative and faithful presentation of facts and clear statement of the reasonable philosophy of spirit return and phenomena, to commend the cause and its morals to the great world outside of what may be called the active, working fold of the cause? Jesus said, "I came not to call the righteous, but sinners to repentance." The corresponding idea is, that many spiritual journals should spend less time and space in indiscriminately flattering and advertising individuals and their questionable performances, and more in such presentation of the truths and ethics of our philosophy as shall commend its invitation and acceptance to the world at large. Yours for the truth,

Terre Haute, Ind., Oct. 4th. MAX.

Annamese Superstition.

Consul Tremlett, in his trade report on Saigon and Cochin, China, for the past year gives an interesting account of some of the superstitions which prevail in Annam. It is bad luck for a fish to leap on board a boat; the fish must be cut in two and thrown into the water again, half on either side. The capture of a porpoise is a very bad omen, for he is the messenger of infernal gods. The cries of a "Gecko," if odd, are lucky; if even, the reverse." A bird crying at night is always bad—a presage of death, in fact. This, says Consul Tremlett, is infelicitous; for some birds in the country only cry at night and all night. The squeak of a musk rat announces visits. A cock crowing at noon foretells that the daughters of the house will not turn out well. The tiger is, of course, much dreaded, and the mention of him is interdicted in some districts. Sacrifices of pigs are made at least yearly, with a document attached, which is, or should be, exchanged by the beast for the one sent him the previous year; if the tiger omits this, it is a bad lookout for the village. However, it is all an affair of predestination, so it does not matter much. The water-buffalo is an imaginary animal living in rivers and only coming on shore at night; for all that, he is potent enough in the district, and uncomfortably curious towards Europeans. The Annamese have several kinds of talking-birds—commonly a starling or a raven, who looks after the property while the master is absent, and recounts what has passed when he returns. To meet a serpent in the road is a very bad omen, and whatever business is then in hand must be renounced. As for ghosts and spirits, they abound in Annam, always, everywhere, and of all descriptions.

The Soul.

To the Editor of the Religio-Philosophical Journal:

My old friend R. M. Gilbert, who is out prospecting, requested me to take his mail out of the office and forward to him. To-day I received for him your paper. Not having an opportunity to forward it at once, I opened it and read several articles, among others that of Col. Hemstreet. I see he believes the soul to be material. It seems to me that an insuperable objection to his theory would be the power to change, *i. e.*, become visible or invisible at the spirit's or the medium's will.

Material substances all have definite, fixed and unchangeable (so long as the substance remains unchanged) attributes. We can not conceive of a material substance possessing such an attribute; but we can conceive of an immaterial substance possessing such powers. Indeed, the Bible is full of the exhibitions of such powers. All the material substances cited by Col. H. as analogous, can by various processes be discovered by our senses, and their attributes accurately and specifically determined. In the case of the soul, this can not be done; yet the soul is a substance, for it possesses attributes, properties, powers, and forces, and attributes must inhere in something. To be something it must be a substance. Why not an immaterial substance? Who knows enough to say "there is no such thing?" Who knows enough to say that an immaterial substance has no such power as that mentioned as an objection to Col. H.'s theory? Clairvoyance, if there be such a thing, seems to me to support my idea. Materiality belong to this earth. He very properly says, "The steel which is changed to impalpable gas finds its way back to earth and seeks out its affinities and in course of time becomes steel again." If the soul is material and undergoes a change at death, we, then, according to his analogy, must expect it to seek out its affinities and in time become a man again. But I do not believe, nor can he prove, that the soul undergoes a change as to identity and composition. If so, its attributes are changed and this he does not believe. If material, and at death it undergoes no change, then it must undergo some change when it becomes visible after of the body. Instance his analogy of oxygen and hydrogen passing to water. Note here the change of attributes which follow.

That attributes must inhere in something, that something can not be nothing (but is a substance) are axiomatic propositions; that the soul is an immaterial substance, I believe. That it possesses attributes is patent to my mind, and no chemical agency or any other agency has or can discover it to our senses and specifically determine its attributes. We only know of its attributes by their exercise and the effects which follow, and by our own consciousness of their exercise in the case of our own souls or spirits. Some one asks, "How did the apostles see Christ after death? I suppose the inner eyes of their souls were opened. Our bodies are veils which ordinarily cover the spiritual sight. Probably under certain conditions both of soul and body, the spiritual sight is opened. I can account for the "materialization of spirits" in no other way. This may be all there is of clairvoyance. The writings upon slates does not imply a necessity for a material agent. The material must be subject to the immaterial and more subtle force, I think. Let us continue to search for truth, but have a regard for consistency.

J. E. SHIGH.
White Oaks, N. M.

[This communication was received several months ago, but was accidentally mislaid, which explains why not published at an earlier date.—ED. JOURNAL.

Reminiscences of Special Providences.

An instance is related by Frederick Douglas, in his autobiography. He and some fellow-slaves had planned an escape. The morning of the day on which it was to have been executed, they were in the field at their work. "While thus engaged," says Douglas, "I had a sudden presentiment, which flashed upon me like lightning in a dark night, revealing to the lonely traveler the gulf before, and the enemy behind. I instantly turned to Sandy Jenkins, who was near me, and said to him, 'Sandy, we are betrayed; something has just told me so.' I felt as sure of it, as if the officers were there in sight. Sandy said, 'Man, dat is strange; but I feel just as you do. If my mother—then long in her grave—had appeared before me, and told me that we were betrayed, I could not at that moment, have felt more certain of the fact."

The presentiment was but too well founded. "In thirty minutes after that vivid presentiment came the apprehended crash." But thus forewarned, they were enabled in time to destroy the evidence which would have substantiated the charge against them. Speaking of another event, which he regarded as a special providence in his behalf, Douglas says he so regarding it, he may be deemed superstitious and egotistical, and he adds: "But the thought is a part of my history, and I should be false to the earliest and most cherished sentiments of my soul, if I suppressed or hesitated to avow that opinion, although it may be characterized as irrational by the wise, and ridiculous by the scoffer."

Professor Boehm, of Giesen and Marburg, an eminent mathematician, a man of integrity and religious principle, though "anything else but an enthusiast," used frequently, says Stilling, to relate the following narrative: "Being one afternoon in pleasant society, where he was smoking his pipe and taking his tea without reflecting upon any particular object, he, all at once, felt an impulse in his mind to go home. Now, as he had nothing to do at home, his mathematical reason told him he ought not to go home, but remain with the company. But the inward monitor became stronger and more urgent, so that, at length, every mathematical demonstration gave way, and he followed his inward impulse. On entering his room and looking about him, he could discover nothing particular, but he felt a new excitement within him, which told him that the bed in which he slept must be removed from its place, and transported into another corner. Here likewise, reason began again to operate, and represented to him that the bed had always stood there; besides which, it was the fittest place for it, and the other the most unfit, but all this availed nothing, the monitor gave him no rest; he was obliged to call the servant, who moved the bed to the desired place. Upon this his mind was tranquilized,—he returned to the company he had left, and felt nothing more of the impulse. He stayed to supper with the company, went home and slept quietly. At midnight he was awakened by a dreadful cracking and noise; he arose from his bed, and then saw that a heavy beam, with great part of the ceiling, had fallen exactly upon the place where his bed had previously stood. Boehm now gave thanks to the merciful Father of men, for having graciously caused such a warning to be given him."

Note from Mrs. Shepard.

To the Editor of the Religio-Philosophical Journal:

Please announce through your columns that I am at present compelled to decline all calls to lecture. The nature of my daily duties in my close attendance upon my invalid husband, has a tendency to keep me exceedingly positive, the very opposite of the condition requisite for trance mediumship. In withdrawing from the field as a public speaker, I should be glad to have it generally understood that I withdraw no portion of the deep sympathy and intense interest which I have felt for the cause of Spiritualism since I first knew aught of it. With the cause, and those of its workers who are striving to establish a standard of pure mediumship and just and honorable dealing in all its phases and manifestations, I sympathize to the fullest extent, and bid them "God speed" in this laudable undertaking. That the JOURNAL may long continue in this good work of reform and regeneration is my sincere wish.

OPHELIA T. SHEPARD.
427 W. Madison St., Chicago Ill.

Miss Wood's Seances.

The generally unsatisfactory method of conducting séances for "form manifestations" has again become apparent. This time Miss Wood has to bear the brunt—quite unjustly, I think, as far as she herself is concerned. It has, however, always seemed to me a fact, that, no matter how genuine and incapable of fraud mediums may be, yet if they allow themselves to sit under conditions that, to say the least, are unwise, if not altogether bad, they sooner or later, and often quite innocently and unjustly fall victims to doubt and suspicion. For their own sakes if for nothing else, mediums should refuse to sit except under the most perfect conditions obtainable.—*Psychological Review.*

More About the Michigan Barnacle.

To the Editor of the Religio-Philosophical Journal:

At our last quarterly meeting, September 10th, the attention of those present was called to an article in the RELIGIO-PHILOSOPHICAL JOURNAL of June 24th, 1882, headed, "The Michigan Barnacle." We think your correspondent could not have been at our meeting on June 12th, or he would not have made the statement he did in regard to the attendance being decidedly thin, for such was not the fact; the attendance was good—in fact better than an average. Now, in regard to Mr. Burnham we can say that he has never crowded himself on us. On the contrary we have been very glad to obtain so able a speaker as he. If, Mr. Editor, you wish to do justice to all, you will publish these facts in the RELIGIO-PHILOSOPHICAL JOURNAL, and oblige the officers and members of the R. P. Society of Rockford, Kent county, Michigan. ALEXANDER KEECH,
Z. YOUNG, Secretary. President

We have seen nothing since our editorial of several months ago to show us that the article was either unfair or untruthful. The only action we care to take at this time concerning the above official communication, is to put on record the following letter from a correspondent who is the equal of any man in Michigan for sterling worth and devotion to Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Your article, "The Michigan Barnacle," was read and commented upon at the last quarterly meeting, by the president of the society, Mr. Alex. Keech, the father of the secretary, and a few of the members, the particular admirers of Mr. Burnham, and the result was the appointment of a committee to draw up an article in answer to yours, to be sent to you for publication.

Now in regard to that article, you in my opinion did no injustice to Mr. Burnham. It is the truth that hurts them, and I am glad to know that your course is approved by the best men and women in the ranks of Spiritualism. They, *i. e.*, Mr. Keech and others, attempt to deny the truth of the statement, that the attendance at the meetings was much less of late, but they need not, for it is a fact, whatever may the cause, for formerly the hall used to be crammed full at such times, while on the occasion referred to, it was not to exceed two-thirds full, and that at only one session, Sunday afternoon. At the recent meeting with Mrs. Pearsall as speaker, there was a better attendance, but not nearly so large as formerly.

Mr. E. Keech, although he has been for five years secretary of the society, has never avowed himself a Spiritualist that I know of, and I have known him from a boy. His father, the president, though nominally for many years a Spiritualist, his present ideas as expressed in conversation are more materialistic than spiritual.

Rockford, Mich.

"Leaves of Grass."

MR. EDITOR:—I see it noticed in Mr. Chainey's Magazine, that he is to lecture at the Liberal Congress in St. Louis on "Leaves of Grass." It appears to me that some other subject would be more appropriate—such as taxation of church property, the abolition of chaplains in the government, abolition of Sunday laws, oaths, Bible in the schools, etc. What is this book, anyhow, called "Leaves of Grass," that Liberals should take so much interest in it? Please give me some idea of what it is, for I may wish to buy it. Yours, E. C. J.

Brookline, Sept. 27, 1882.

This book, "Leaves of Grass," is filled up with short poems, nearly four hundred of them, not in rhyme but in an odd or eccentric blank verse. They are said by his admirers to be something extraordinary in the line of poetry, and perhaps it may be that we are not able to understand them. But in looking through the book we discover many religious allusions, and not much common sense, nor any great degree of decency.

In short, while we do not pretend to be either a critic of books or unduly fastidious in taste, we thought when reading "Leaves of Grass" that if we had sons and daughters we would not advise them to have it in their library. The book has gone, no doubt, and so has the Bible, but both have objectionable passages, which would improve both if they were removed.—"Leaves of Grass" (unexpurgated) is published by Rees Welsh & Co., Philadelphia, 23 South Ninth St.

We shall no doubt disappoint some reader by our notice of this book, and probably be thought cynical or captious, unpoetic, fogyish, and behind these progressive times. Be it so. But as we are not one of those who would "flatter Neptune for his trident or Jove for his thunder," and always give our opinion, "hit or miss," we say frankly that any book which is not fit to be read before a public audience of men, women, and children, is an obscene book, whether it is the "Old Testament" or "Leaves of Grass."—*Boston Investigator.*

Notes from Leadville, Col.

To the Editor of the Religio-Philosophical Journal:

Mrs. E. J. Bullene, of New York, gave seven lectures here on four consecutive Sundays, held six public séances at different houses, and was engaged every day in giving private sittings. I had one sitting with her, which to me was highly satisfactory. She described many of my near relatives, giving their age and mode of dying. I can recommend her as a good clairvoyant and test medium, as well as a first-class lecturer, and a woman unblemished in character. She will do good work wherever she goes.

I have now spent fourteen months in this mining camp and shall leave next week for Kansas City, where I expect to spend the winter. It is with feelings of regret that I leave here, for I go from a large circle of friends who possess my highest esteem and love, but I am sustained by the thought that there are many good workers here in the spiritual cause who will keep up the signal, and this will attract those from abroad, who will come here and add fuel to the fire which is now so brightly burning.

Leadville is peculiarly adapted to the development of mediumship, and I will here say to all those workers in our cause who feel tired and weary, and their powers flagging, to come and spend a season here, and they will be revived and renewed in body and soul by this electrical and mineral atmosphere, as well as by these grand mountain and sunset views, and the sense of freedom which every one feels here.

SARA E. SOMERBY, M. D.

The Salvation Army in India.

The Indian contingent of the Salvation Army, consisting of three men and one young woman, have landed at Bombay, with a great demonstration of military pomp. A triumphal procession of war chariots, consisting of bullock carts, paraded the streets, the woman beat a tambourine, and one of the young men attempted to blow a trumpet, but inasmuch as he was warned that this was in contravention of police regulations and he declined to desist, he was incontinently arrested. The procession is described as having caused considerable amusement to the natives, who took the Salvationists for circus people, and possibly viewed the procession as a gratuitous pageant by the Government in commemoration of the victory in Egypt. The uniform of the men consisted of yellow coats reaching to the knees, pantaloons, turbans, and shawls, and English boots. The young woman wore a yellow dress, crowned with a hat trimmed with ribbon. On two occasions the procession was met by a large crowd of Hindoos with tomtoms, but with the assistance of the police the Salvationists continued their march. Each member of the contingent, with the exception of the contumacious member who had been arrested, delivered an address. There is considerable danger, the Calcutta correspondent of the *Times* says, that these objective and aggressive religious demonstrations may excite native susceptibilities and cause disturbance.

Dr. F. E. Cornish writes: I think you may count on me as a life member to your subscription list, as my wife and I feel that we cannot do without the JOURNAL. Two years ago we scoffed at the idea of spirit communion. We have been thoroughly convinced of spirit presence—not by Spiritualists, but in our own family.

G. W. Antisdale writes: The JOURNAL is the best spiritual paper in the field of reform.

Mrs. Phebe Brewer writes: I must have the JOURNAL as long as I can pay for it.

Notes and Extracts.

No man ever worked his passage anywhere in a dead calm.—*John Neal.*

Prejudice and self-efficiency naturally proceed from inexperience and ignorance.

Good qualities are the substantial riches of the mind; but it is good breeding that sets them off.

One misfortune of extraordinary geniuses is that their very friends are more apt to admire than love them.

The ignorant peasant without fault is greater than the philosopher with many. What is genius or courage without a heart?

If you are conscious of certain infirmities of character, select companions in whose society you would be ashamed to give way to them.

I am not aware that payment or even favors, however gracious, bind any man's soul and conscience on questions of highest morality and highest public importance.—*George Kingsley.*

The imagination is like the dew of an autumn morning; it gives fantastic outlines to the things that it beautifies and hides the ugly ones in lending to them something of its hazy grace.

Both wit and understanding are trifles without integrity. The ignorant peasant without fault is greater than the philosopher with many. What is genius or courage without a heart!—*Goldsmith.*

The youth who begins life with a modest determination not to fail, and an earnest purpose to do only that which is right, will succeed as surely as patience is united to his effort, and hope is ever in his heart.

"Most women have no character at all," said Pope, and meant it for satire. Shakspeare, who knew men and women much better, saw that it in fact was the perfection of women to be characterless. —*Coleridge.*

The good opinion of honest men, friends of freedom and well-wishers of mankind, wherever they may be born or happen to reside, is the only kind of a reputation a wise man would ever desire.—*Washington.*

The object of the present state of existence is, that the rudimentary lessons of life may be learned, and he is best prepared to enter upon another state of existence, who makes the best use of present advantages.

If the secret history of books could be written and the author's private thoughts and meanings noted down alongside of his story, how many insipid volumes would become interesting, and dull tales excite the reader!

Beautiful is the appearance of a noble man, when he is making known to the world the fine qualities of others. The rays of the moon, when he is opening the calyx of the night-lotuses, have a double brightness.—*Hindu (Vasavadatta.)*

Men have commonly more pleasure in the criticism which hurts than in that which is innocuous: and are more tolerant of the severity which breaks hearts and ruins fortunes than of that which falls impotently on the grave.—*Ruskin.*

Let this be thy purpose, O friend! to observe the law of right and to do it. Then the sunshine and the storm, the night and the day, the heat and cold of life's discipline, will foster and mature the grain for garners in the sky.—*N. A. Staples.*

The liquor traffic corrupts the ballot and legislation, multiplies and sustains gambling houses and brothels, defeats justice, lessens protection to person and property, and perverts and obstructs the objects of all good government.

"It is not all gold that glitters." The Spirit-world is being peopled with diseased minds and these infirmities reflect their conditions upon mortals, and instead of angel life being what it should be in all respects, it is too much a reflection of material life.

The man whose only aim is to dig down into some cavern and search amid the rocks for the footprints of some beast or bird, will often give to the world treasures of knowledge far more instructive than can be gathered from the men who lived and wrote in primitive times. A footprint stamped upon a rock is objective evidence that at a certain time in the world's history, a beast or a bird lived, whose only record is the discovered footprint.

Referring to a vaccination inquiry prosecuted at Norwich, England, Dr. Allnatt, of Cheltenham, writes that in his youth he was instructed to dip the point of the lancet into the fresh lymph and insert it tenderly, without drawing blood, under the skin of the forearm, and to protect the wound with a slight compress. "I do not think a case failed," he says. But now some vaccinators use real instruments of torture. Ivory points are driven into the flesh, and wounds ensue which become erysipelatous, and in the delicate constitutions of weakly children fatal. The old maxim of former days was, "Never draw blood."

We have no data by which we can fix the time when spirit communion began. There are worlds far older than the planet earth, and as this planet is visited by intelligences from other realms to-day, may we not reasonably assume that the first man or woman, whoever they may have been, were influenced to a greater or less degree by such intelligences, for wherever the foot of man has trod, we find evidences of looking upward; not that he hoped to penetrate the skies above him, but there was in the man a soul power that always looks upward, either in praying or aspiration, and in connection with this upward looking, there has always been a desire to live forever; no one wants to die! men and sometimes women seem to grow tired of the struggles they have to endure, and in moments of desperation, put an end to the earth existence, but they hope to live again where there are no trials; but there has never been a case where a suicide returned, but what he regretted the steps thus rashly taken. No matter how attractive may be the thoughts regarding a future, no one has a right to force themselves unbidden into another home.—*Olive Branch.*

Predictions Fulfilled.

To the Editor of the Religio-Philosophical Journal:

Not long ago I sent you some two or three predictions that I had made in regard to a shooting affair in this place; also about a man that had been injured badly with Giant powder. I then told you that I would let you know how they resulted. I am much pleased to inform you that the young man who did the shooting was acquitted after having his trial, just as I had predicted. The young lawyer who was shot, is still alive and well, attending to his business. I am also thankful that I can say to you in regard to the Frenchman who was so badly injured by Giant-powder, that he is up and out on the street, and is nearly well. MRS. S. A. HOOKER-HEYDER.

Grass Valley, Cal.

Science and Art.

A volcano named Sheramonino, in the center of Japan, which was silent for seventy years, broke out in eruption on August 6. A severe earthquake shock was felt in Tokio and Yokohama on August 18.

The Denver (Col.) *Journal of Commerce* reports the existence in Gunnison County, until recently known as the Ute Indian Reservation, of a bed of coal thirty feet thick, covering in one place sixteen hundred acres.

A "Swallow's Rest" of remarkable size at Westerly, Rhode Island, attracted the attention of bird-lovers. The birds are mainly the common white-breasted barn swallow, some marten swallows being occasionally seen among them. One observer estimates their number at 3,000,000 nightly in the grove.

A Texas paper describes an 8,000 acre ranch in that State entirely devoted to the breeding of ponies for children. The breeding stock consists of seven Shetland stallions and forty-five mares, all thoroughbred, and two hundred small spotted pony mares. These little ponies range over the prairies like sheep, and are described as very gentle.

For the transportation of beef, from the extreme west and southwest the refrigerator plan offers still greater inducements on the score of humanity, for the cattle are thus subjected to the least travel. The economy of it is as yet somewhat problematical. In any case, the competition developed by the new methods is likely to be advantageous to eastern consumers in an improvement in the quality of our beef, even if it does not lower the price.

Mr. E. N. Rolfe, writing from Naples, says: An important painting has been found at Pompeii, and placed in the Naples Museum among the Pompeian frescoes. It represents the judgment of Solomon, and is the first picture on a sacred subject, the first fragment either Judaism or Christianity, that has been discovered in the buried cities. The picture is 5½ feet long and 19 inches in height, and is surrounded by a black line about an inch in width. The scene is laid upon a terrace in front of a house adorned with creeping plants and shaded with a white awning.

The Denver and South Park Division of the Union Pacific Railroad pierces the main range of the Rocky Mountains, 150 miles southwest of Denver, Colorado. The length of the tunnel is 1,700 feet, and its altitude above the sea 11,500 feet. The approaches on either side are described as marvels of engineering skill, laid through scenes unrivaled for grandeur and magnificence. Although the tunnel commences with a sharp curve at its eastern end, so nicely was the engineering done, that when workmen from either side met in the heart of the great snowy range they found only about one inch variation in the respective bores.

Professor Silliman, of Yale College, pronounces the electroplating establishment lately acquired by the Postal Telegraph Company, at Ansonia, Conn., the largest in the world; yet its capacity is soon to be trebled. The works are employed in copper plating the steel wire used in the Company's system of telegraphy, and now deposit two tons of pure copper a day. The steel core of the wire gives the required tensile strength, and the copper covering extraordinary conducting power, reducing the electrical resistance to such a degree, the company claim, that San Francisco may be brought, telegraphically, nearer New York than Chicago is now.

The shrinkage of Lake Constance, in Switzerland, owing to the extraordinary dryness of the past winter, has brought to light many interesting relics. Among them there are bone and flint implements, harpoons, pottery, many specimens of which are intact, clubs, baskets, arrows, field tools, and animal remains. Among the latter are skeletons of the bear, the bison, and the moor-hen. The discovery also includes a considerable quantity of oats and wheat in a good state of preservation, and a remarkably perfect and artistically executed stag horn harpoon. The relics have all been removed to Frauenfeld, and added to the collection of the local historical and natural history society, which is now the richest in lacustrine objects in the Helvetic Confederation.

Consumption in its early stages is readily cured by the use of Dr. Pierce's "Golden Medical Discovery," though, if the lungs are wasted no medicine will effect a cure. No known remedy possesses such soothing and healing influence over all scrofulous, tuberculous, and pulmonary affections as the "Discovery." John Willis, of Elyria, Ohio, writes: "The 'Golden Medical Discovery' does positively cure consumption, as, after trying every other medicine in vain, this succeeded." Mr. Z. T. Phelps, of Cuthbert, Ga., writes: "The 'Golden Medical Discovery' has cured my wife of bronchitis and incipient consumption. Sold by druggists.

Adelaide Phillips, for many years the leading contralto singer of America, died at Carlsbad, Germany, Oct. 4th. She was born in Bristol, England, in 1832, and came to America when seven years of age, making her home thereafter in Boston. She went abroad to study, made her debut in November, 1853, at Brescia. In 1869 she was one of the solo singers in the Boston Peace Jubilee. During a large part of her career she devoted her talent to concert and oratorio, only appearing at quite rare intervals on the operatic stage.

Useful in the Family.

We usually leave it to the doctors to recommend medicines, but Parker's Ginger Tonic has been so useful in our family in relieving sickness and suffering that we cannot say too much in its praise.—*Salem Argus*. See adv.

The fastest trip ever made between Europe and America was made by the Guion Line steamer Alaska, Captain Murray. The Alaska left New York Sept. 12th, and made the trip in six days, fifteen hours and nineteen minutes.

Dr. Pierce's "Favorite Prescription" is a most powerful restorative tonic, also combining the most valuable nervine properties, especially adapted to the wants of the debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration, or from nervousness or neuralgic pains. By druggists.

John Swinton of the New York *Sun*, enjoys the distinction of being the first American author to contribute to the Russian literary press. He has an article on "The Philosophy of American Literature," in the last number of a St. Petersburg magazine with an unpronounceable title.

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Continued from First Page.

to the circle with bleeding hearts, and in the agonizing hope to be restored to their banished dead, only to be mocked with rags, tinsel, masks, and puppets? There is yet another and a very solemn plea to be made for pure, honest, unadulterated spirit intercourse. There are wild, monstrous, and wholly unsupported theories growing up, on the new soil of Spiritualism, like fungi, ready to eat the life out of the movement, quench its most momentous revealments, and substitute hideous ghouls and phantoms for the immortal existences with whom Spiritualism has brought us face to face. And what is the corrective to these fantastic and groundless fantasies? Nothing under the high heavens but the FACTS of spirit communion. Let a set of remorseless swindlers take our facts away, and we are at the mercy of as many wild theories as there are sects in theology.

"There is much more to be said, gentlemen, in behalf of your attempted movement, and in relation to its best methods of practicalization, but although I can hardly feel that I have written one word too much on so important a subject, I dare not press my individual opinion further on your attention. I can only bid you God-speed, and assure you that in your attempts to purify and elevate our noble cause from the degradation which human folly and wickedness have put upon it, you may command to the fullest extent of my power, yours very faithfully,

"EMMA HARDINGE-BRITTEN."

Hudson and Emma Tuttle; Their Silver Wedding.

[Special Correspondence Sandusky Register, Oct. 9, 1882.]

It seldom falls to our lot to be present and participate in so pleasant an occasion as the late silver wedding or twenty-fifth marriage anniversary of Hudson and Emma Tuttle at their pleasant home on Walnut Grove farm in Berlin township on Wednesday evening, October 4th. It was early in the evening when we arrived, but many had preceded us. We found the grounds about the house provided with seats here and there; also a good-sized dancing floor, which attracted and reconciled the younger portion of the company. From the trees hung a multitude of transparent or Chinese lanterns and colored glass lanterns, and several locomotive head-lights which threw its light many rods away. Over the gate was placed a large floral arch with the figures "25" and the word "welcome." Entering the house which was profusely decorated with flowers, among which tube roses were so plentiful they filled the atmosphere with their perfume, we found the host and hostess with open arms and warm hearts verifying the word which we had just read at the gate. After laying aside our hat we were taken by the hand and passed around among the Berlin celebrities, prominent among whom we noticed I. T. Reynolds, Jesse Davis, Geo. W. Close, the Hon. Pearl and Douglass, and for the first time we met and greeted the immortal and inimitable O. C. T., one of the *Register's* lively correspondents, also others of Berlin's prominent men and women by the dozen and score whose names have gone from us and we can recall them no more. The evening was spent in social chat and dancing until about half past nine, when O. C. T. called the company to order and the following programme was carried out: An exquisite duet by Miss Aggie Fowler and Clair Tuttle; rehearsal of a poem by Mrs. Hughes, entitled "The Bridal Wine Cup." This was followed by a speech by Mr. Johnson, of Collins, and Hon. A. Pearl, of Berlin. Mr. Johnson said he voiced the thoughts of the friends assembled, when he said that they were proud of their host and hostess. It has been said that love gave wings to genius, but marriage clipped them. They were standing evidence of the contrary. Berlin had many sons and daughters who had achieved success abroad, but these had done what was far more difficult, gained success at home, and built up their home and names with their own townsmen. After which the company clamored for remarks from Mr. Tuttle, who responded in a short speech referring to and expressing his gratitude for the many blessings received during the twenty-five years of married life, among which was the rather remarkable fact that although the house in which the company were assembled had been built over forty years yet the Angel of Death had not entered it save once, when he took from them the little grandchild, and although they mourned her, yet they did not mourn her as lost. In closing he thanked one and all for their kind visit and the beautiful presents they in their kindness had seen fit to leave with them, assuring them that in the future as the days would come and go, as they gazed upon these beautiful presents they would see reflected therefrom the kind faces of the many friends who had united in congratulating them on this their twenty-fifth anniversary.

At the close of this refreshments were served, of which we were forbidden to speak. Suffice to say that although there were acres of people to feed, there were baskets-full left. After refreshments we undertook to get a a glimpse of the presents. Here again we were admonished not to make any disclosures, but being reckless in our conduct we venture to give some of the prominent ones. First, a silver tea set by the Berlin Grange; next, a silver ink-stand, pen and pencil by Col. J. C. Bundy and wife, Chicago; silver coffee urn by Mr. and Mrs. J. M. Tuttle, E. S. Tuttle and D. E. Morehouse, of Norwalk; damask table set, the Misses Ott, Toledo; beautiful Turkish rugs, Mr. and Mrs. E. W. Hughes and Mr. and Mrs. Captain Chapin; elaborate card receiver Mr. and Mrs. W. G. Johnson, Collins; a beautiful wreath of worsted work, Mr. and Mrs. J. W. Fitch, Milan; paper weight and sacred pipe stone, J. G. Clark and Judge Davidson; Minnesota bouquet, Mrs. Daniel Hine; bouquet of roses, Mr. and Mrs. Luke Stowe, Milan; one dozen silver knives and forks, pickle castor from many friends; call bell Mr. and Mrs. C. H. Rockwell. Our curiosity led us to examine a few of the many regrets heaped on the table, and we noticed a few, most prominent among which were those from John T. Mack and wife, of Sandusky; A. E. Giles, Boston; A. J. Cranston, Switzerland; Judge Davidson, Minnesota; Prof. Stainton-Moses, of the London University, England; W. E. Coleman, California; J. M. Peebles, Cincinnati; A. B. French, Clyde; J. G. Clark, Minneapolis; Col. and Mrs. John C. Bundy, Chicago; H. Vandercook, Allegan, Mich.

J. G. Clark writes as follows: "I have but few friends in all this world of mortals as near to me as you and yours, and it is with deepest regret I find it impossible for me to attend your silver wedding. As you say, "We always harmonize in essentials, if not in details." I am convinced that nothing can divide us, because in those living principles which go to make up all abiding relations we voluntarily tend toward each other. You always seem to be near me in soul and purpose, no matter how far apart we are in personal presence. I seldom hear or see anything that stirs and uplifts me without wishing you with me to help enjoy it. This tells the story better than words can and proves the genuineness of our fidelity. We all have our cloudy days. The rain and hail of life will at times beat in our faces, and blessed are they who can keep a shining face in the darkest weather, because of faith in things beyond the darkness, and confidence in a few on this side of the morning light, whom heaven ordained to be our friends. I will think of you on that evening and sing my song, "Love keep my memory green."

Prof. Peebles writes:—"It would afford Mrs. Peebles and myself the greatest pleasure to be with you, but circumstances forbid. We unite in wishing you more and more of joy as you journey together through the mists of time and over the mountains of life into the radiant land of immortality."

Thomas Lees and sister of Cleveland, write: "May the next twenty-five years prove as prosperous as those gone by, and may yours increase with the ratio of years."

A. B. French says:—"May the years fall gently over the altar made sacred by life's early vows, and each one crown it with rarer gems. Be assured that among all the friends who will gather under your roof and send a kindly thought after you on this anniversary day none can wish you more life and love in the coming years than myself. It is grand to grow old and have love ripen into rich fruitage as the years roll on."

Judge Davidson writes:—"Your invitation would not be put aside except for the low state of health of Mrs. Davidson, and the long leagues between Berlin Heights and Minnesota. As it is, permit me to offer congratulations and to hope alike for you and your many friends, known and unknown, many happy returns of the day."

A. E. Giles:—"I rejoice at the endearing love and esteem you both have received from those who know you best, and hope that your silver wedding may be so warm and bright that its sunbeams will brighten and cheer the remainder of your lives."

Prof. Stainton-Moses:—"Depend upon it, I shall be with you in spirit at your silver wedding day and only regret that exigencies of time and space prevent me from being present in flesh. May you both live long and happily and continue the sphere of usefulness that you have made your own."

Giles B. Stebbins, of Detroit, says:—"Wife and myself join in best wishes and heart-felt remembrance and hopes that all may be well and the day auspicious and happy for you and your dear family and all who may be with you on the silver time."

A. J. Cranston, Lucerne, Switzerland, says: "Mrs. Cranston and myself most sincerely congratulate you on your approaching silver wedding and hope you may yet live in happiness and usefulness to celebrate your golden one. If you and Mrs. Tuttle should visit Europe I hope you will not neglect the beauties of Switzerland, and that we may have the pleasure of seeing you here."

Hon. G. W. Park, Boston, writes:—"Is it possible, dear Tuttle, that a quarter of a century is gone by? Business prevents our coming in body, but we will be with you most heartily as ever."

The eminent writer, Hester M. Poole sends greeting:—"Would that we could be with you on your silver wedding day. We shall in spirit, and sit and talk of you, and send our love across the intervening space."

Col. and Mrs. J. C. Bundy, write:—"DEARLY BELOVED FRIENDS: Nothing in this world would afford us more pleasure than to be with you to-morrow and participate in the festivities attending your 'silver wedding.' Though we cannot claim as long a personal acquaintance as can most who will be present, yet we feel that to none of your host of friends are you nearer or dearer than to us. The intimate and cordial relations mutually sustained during the past few years have brought us so closely in sympathy with you, that the tie could not be stronger even, were we bound by the bonds of consanguinity. Indeed, a common faith, a common purpose, a unity of action in a great cause binds us as four souls with a fourfold cord that cannot be broken. In the hour of greatest trials, trials such as I hope few are called to endure, the steadfast, abiding faith you two grand spirits have had in us and our aims, has been a support and strength surpassing words to express. Among the happiest hours of our busy lives we count those passed beneath your hospitable roof, in your harmonious family circle, where only love and sweet confidence abide.

The work you have done toward elevating mankind, both in your public and private lives, by precept and example, will live and its effects be potent long after your earthly bodies have returned to mother earth, and your spirits have passed to that glorious land with which you are already so familiar. Our prayer is, that we may be able to witness your golden wedding before we 'climb the golden stair,' and that the next twenty-five years may see the fruition of hopes near and dear to your hearts and ours; may you be as bountifully blessed in material things as you have been and will be in spiritual; may you receive the rich reward which the great law of compensation promises, and may your earthly lives be prolonged to the fullest limit vouchsafed to mortals!

We have sent you a silver inkstand, and necessary accompaniments, which please accept, not for its intrinsic value but as a token of our love and esteem; with its aid may you continue to instill noble lessons of life, carry consolation and hope to weary hearts, and inspire the world to grander deeds and a deeper desire for true spiritual culture."

Mrs. Stebbins writes:—"DEAR FRIENDS: I have enjoyed so much what I account good and friendly fellowship, although we have never met face to face—I have enjoyed exceedingly, too, the union of the ideal and practical in your lives and callings; that of the inspired teacher and the farmer, the poet and the housewife; the rational pleasure and earnest pursuits which are worthy of the noblest; this has so called forth my admiration, that it will not be amiss to tell you at this historic time, when the utterance of all should yield something 'for the general good, of that which we receive from the common source.'"

After this inspection we again engaged in chat, and found it difficult at a very late hour to break away from the pleasant place and kind faces, and although such was our fate, and we find ourselves again engaged in the active duties of life, the good time at the residence of Hudson and Emma Tuttle, and the kindly greeting of the many friends will long be remembered.

A New York letter to the Philadelphia *Record* says: "Mr. Vanderbilt never was a popular man, but now he is actually hated. The careless way he manages his road and his contempt for human life has aroused more than indignation. But the fun is not all on Vanderbilt's side. He is more frightened to-day than any of the patrons of his road, and with good reason, for he has had a stroke of paralysis. The fact has been kept very quiet, but it remains the same.

Mrs. Sarah Andrus, Spirit Artist and Materializing Medium.

To the Editor of the Religio-Philosophical Journal:

This lady, a resident of Cleveland, Ohio, is fast developing into one of the most gifted mediums in the country. I had casually heard of her as a painter of spirit pictures during a year or two past, but was denied the pleasure of examining any of her excellent work until some two months ago, when my friend, Mr. George Whitney, showed two of her spirit pictures, one of which she had painted some three years previously, and the other within a few days. Both pictures were about the size of a cabinet photograph, showing the head and bust; the first that of a young woman of marked individuality of face, and the other a boy of seventeen. The woman, my friend did not recognize, nor was there any name attached to it. But to the other was given the name, "William," in fine writing, almost equal to copper-plate engraving, and which Mr. Whitney pronounced to be a perfect fac-simile of his brother's hand writing; but the face he did not fully recognize as the one which had passed away some eighteen years ago. However, the name was one good test, as he knew for an absolute certainty, that the artist had not the slightest knowledge of it in her normal condition. This test had a remarkable corroboration on the day he brought the picture home. Stopping on the way at the residence of his friend Dr. Ewing, who is a writing medium, he laid the picture, fully hid from view within the folds of a newspaper, on a table, and requested the Doctor to get out his slate and find out the name. The moment the pencil touched the slate, the name William B. Whitney was written. This gave a still stronger test, as the young brother had always been in the habit of including the capital letter "B" in signing his name, and the Doctor was equally ignorant with Mrs. Andrus of the name thus given. But still more pointed tests of the correctness of the pictures were yet to come. Paying a visit to his father's family in Petersham, Mass., whom he had not seen since the earlier of the two portraits had been painted, he laid them before his mother. At first she would not accept that of William as being like her dead son, but finally admitted that the hair was just as he had used to wear it; that the eyes, nose and upper portion of the face were true to life, but the mouth not right. A startling recognition was reserved for the coming of an older brother, who, the moment he saw the picture, exclaimed: "Why, that's the very face I saw materialized at Lake Pleasant a year ago!"

This filled mother and son with astonishment, for the elder son was not a Spiritualist, nor had he ever breathed a whisper of his visit to the camp meeting in question, much less that he had actually seen a materialized spirit. His statement in brief was this: Chancing to be near Camp Pleasant on business, curiosity led him to see what kind of hobgoblin performances were carried on there. He was finally led to a cottage where materializations were announced, when, to his profound astonishment, the full form of a young man advanced from the cabinet with extended hand, saying: "How do you do, brother Josiah?" The face of the form was not familiar to him; yet how came his own name of Josiah to be known? He was confident there was not a soul present that had the least knowledge of him. This startled him; but he said to the spirit form: "I do not know you, if you are my brother?" The form responded: "Yes, I am your brother William; and here is our brother Reuben"—pointing to a second figure, that of a small boy of eight, who advanced with extended hand, as the first had done. The young brother had died at that age, not long before; but in features Josiah did not recognize either of them. He said they had a strange, shadowy look, and that that of the oldest one was the exact image of the picture before him.

Now an equally extraordinary incident occurred in regard to the other picture. The father coming forward, no sooner rested his eyes on the woman's portrait, than he cried, "There's my sister Deborah!" He also pointed out the beads around the neck, their shape and the manner in which they were worn as being precisely as it was with his sister in her life-time. So there seemed to be no reasonable doubt that these portraits had been painted from the spirit forms of those represented.

I now come to my own personal connection with Mrs. Andrus's spirit painting, and I have no hesitation in asserting, that aside from the representation of spirit form or not, no greater proof of spirit aid can be given, than is shown in the wonderful manner in which the paintings are accomplished. The work is done with the medium's eyes absolutely excluded from possibility of the eyelids being raised an iota. Seated at a small table in her elegant apartment, in the full light of day, with a box of brushes, pencils, and different colored crayons close to her hand, I was so near to her left arm as to almost touch it, while she was placed with her face full to the front windows. In a few moments she passed under the influence of her Indian control, a vivacious, intelligent and exceedingly pleasant spoken spirit, whose portrait in life colors, some twelve by eighteen inches, standing on an easel near by, shows a beautiful, fancifully draped head of a woman perhaps twenty years of age. This control chatters away at a surprising rate, with only a slight touch of Indian accent, and finally begins to describe the sitter's attendant spirit friends. The one I specially desired not being amongst those, I finally chose one, when the right arm of the medium was immediately controlled by the spirit artist through whose agency Mrs. Andrus executes all her painting. I should first state, that at the medium's request I had laid two pads of cotton cloth, composed of between twenty and thirty separate folds, about the size of my hand, over the eyes, from the brow to a line even with the upper lip. Across these was drawn a napkin some eight or ten folds, straight over the eyes, and tied closely behind. Then a piece of tape did similar service around the upper lip, so as to effectually close the ends of the pads below. From this it will be at once understood, that any possibility of normal vision was utterly out of the question; and yet, with not an instant's hesitation, the outlines of a beautifully formed woman's head were drawn, including the eyes, nose and mouth, with not one miss stroke, or need of the slightest erasure, inside of ten minutes; and all the time this was being done, the Indian control kept up the most lively conversation on a great variety of topics, often carrying the medium's face towards myself entirely away from the picture, showing two distinct agencies at work, completely disconnected with each other. The different colored crayons were selected out of the lot with not an atom of hesitation, and the varying colors called out with equal certainty.

To myself it was the most wonderful exhibition I had ever seen. Here was a woman's eyes as effectually closed as if sealed down with wax, chattering away on all sorts of subjects, yet picking out colored pencils and bringing their points down to the precision of a hair's breadth in places requiring such delicate manipulation as is requisite in the formation of the pupil of the eye, without a miss. To me it was simply marvellous. The picture being finished as far as her present low state of health would permit the artist control to hold her. Mrs. Andrus requested me to exhibit any writing I might have with me and she would show that she could read it. Not having writing I placed a small silver coin on the table. In an instant she gave the date inscribed; albeit it was quite smoothly worn, and then read off the small business inscription on my spectacle case I had just drawn from my pocket. The picture was so far done as to show what it was intended to be; but the shading, some additional coloring, and the drapery about the hair and shoulders, were added at a subsequent period, with the name "Mary" at one of the lower corners. Afterwards the Indian control, during the space of a half hour, gave some most beautiful descriptions of spirit presence, recitations of poetry containing sentiments of the most lofty character, and personal advice of a truly satisfactory nature.

In conversation afterwards, I learned from Mrs. Andrus, that many of her portraits have been instantly recognized as those of departed friends, in the most marked and affecting manner. The picture I received I did not recognize; but my wife found that it had a marked resemblance to a sister whose name was Mary, and also to her mother. Let this be reality or not, I feel certain that I shall yet learn to what spirit the portrait belongs; and it is so well executed, connected with the extraordinary manner of its production, that I shall always hold it among the most valued prizes I possess. Altogether the picture did not take up in its production more than a half hour, and yet a competent artist to whom it was shown, pronounced it a matter of impossibility for any painter in the normal condition to produce such a work in less than five or six hours.

In conclusion, I will add in regard to Mrs. Andrus, that during the past year she has developed into a materializing medium of wonderful power; full-formed spirits appearing that have been fully recognized, coming out from the cabinet into the room, while the gaslight was but little turned down. The cabinet used is a mere folding affair like a hinged clothes-horse, that is leaned out of the way in one corner, and can be opened to enclose a space just sufficient to hold the medium seated on a chair. It is made to roll on castors; and it quite often occurs, when Mrs. Andrus is seated with a circle in readiness for materializations, that the cabinet will glide by invisible power from its accustomed corner across the carpet, and opening out, envelope the medium precisely as if done by visible hands. After a season of rest during the heated term, Mrs. Andrus is about to resume these séances, when your correspondent will have an opportunity to send the JOURNAL a truthful account of the manifestations given under absolute test conditions.

Cleveland, Ohio. W.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

At its conference meeting held Sept. 29th, our Fraternity voted unanimously to remove its meetings to the large, well ventilated and well lighted lecture room of "The Church of the New Spiritual Dispensation." This church, formerly occupied by Rev. Dr. Fulton's Baptist Congregation on Clinton ave., between Park and Myrtle, is in a densely populated part of our great city, and in a locality where spiritual meetings have never before been held. Our first meeting was held in our new quarters Friday evening, October 6th, and the very large attendance, including the number of strangers that were present, augurs well for the continued success and usefulness of the meetings. The speaker of the evening was Mr. D. M. Cole, and the subject selected was: "The Evidences of Immortality." An imperfect synopsis is all that I shall be able to give. The speaker spoke in substance as follows:

"If a man die, shall he live again? How often has this question been asked in all the ages. Immortality rests upon evidences, simple and natural. The men of former times had but faint glimpses of this truth. The Hebrews before Christ did not believe or know that they were immortal. They conceived that it was possible. So in the Egyptian temples was the symbol of the Phœnix rising out of its ashes, typical of another life. There is an intuition born with every soul, that tells to it that nothing is lost or ever dies; there is change, but no death. As we look upon the cold dead body, its form and lineaments as in life, we see nothing is missing. What has gone? The scientist will tell you that matter cannot be destroyed. So it is with the spirit of man; that which allies him to the angels cannot be destroyed.

"If there be no immortality, man cannot grow to perfection. Our conceptions of the character of God is that we should in another state of existence have the privilege to round out our lives. But I am asked 'What do you know of God?' We know that God is love. There could be no universe without it, and if man be not immortal, then this vast preparation fitting men to reach out to infinity, would be valueless. Then look at the wrong and evil in this world. No place in the hereafter where wrong can be righted! The benevolence of God requires immortality. Our cities are filled with instruments of torture, consisting of vast factories where women and children slave for a mere pittance. Look at the massacre of St. Bartholomew. Life is a curse say some. This world does not give us the correct idea of what would be God's justice. We cannot escape the idea, if God is immortal, we certainly must be?

"Men saw disturbances among the planets some years ago, and scientists by studying the laws of the stellar universe came to the conclusion that another planet was evolved. Fools laughed at their statement, but time proved their analogies and reasoning were correct. Immortality is absolutely essential to us. All the joy we receive is in expectation. There is no stopping place in your thought, and you cannot stop in the argument. If there be no life beyond this, the universe is a paradox, a tyrant, and now a riddle. You who are Spiritualists have been accustomed to say that you know. Have you seen any one who has lived forever? We can prove that the spirit friends who come to us do live after death. It does not prove that we or they are immortal, but it proves that they do live in another state of existence from this. We know of the death of the body, but we do not know of the death of the soul. Never before has human love proved as strong as now. No one expected to hear from spirits who loved them until now.

"The Hebrews believed that there was an immortality, but that the spirit wandered in some place below the earth. They had no promise that they were to be immortal. What is the Christian idea of immortality? It is entirely materialistic. To Spiritualists, immortality is the place where love will have full fruition. The highest joy is in doing for others, and in no other age have spirits ministered unto mortals as now. Some of you have seen them, felt them, heard their voices. Now, there is some objection to much of the phenomena, and they laugh at the absurd tricks that some spirits play with their mediums. Spirits have to come to such as they can, and in such a way. You have heard me speak of David dancing before the Ark, the Indian before the fire. I have seen colored women do the same at a revival. I know that where there is spirit power there may be absurdities. There is a certainty of immortality because all nature demands it; man demands it and we have demonstrated that there is a life beyond the tomb.

"Some Spiritualists are getting to be materialistic in regard to the after life. Life is motion and the only motive to a higher action is for you to give out to others, and that you cannot learn forever; you must teach. There are places that are cold and dark. If you should pass away to-night, I ask you in all sincerity would you be prepared to work for others or to live in a hell without labor? I believe Spiritualism is to be a power, but they who accept it must work. I think it is time for Spiritualists to take a new departure. We believe in inspiration; that it is a continued power, and that we can use it as we wish. We may use it to build up our spiritual nature. I would pray that the Holy Spirit would come to you to make you active workers.

"It becomes us to look carefully to the life beyond. We may receive communications of the highest order or the most frivolous; it depends largely upon us what kind of intelligences we would attract. What manner of people ought we to be? We are at the end of a dispensation. We must take our place as leaders of thought. We should become doers, workers. We do not know what lies beyond; eternity is very long. Is not all this to help the world? All of us have to be ministers to others. I would have you begin here now to live only to bless others. You stand serene amid the wreck of matter, eternal life before you and God's love and blessing with you, if you rightly comprehend your duty and live for the good of others."

Dr. Eugene Crowell made a brief address, congratulating the Fraternity upon its change of base and predicted a successful future before it, and promised when time and health would permit to meet with us.

Newton S. Otis and Mr. J. C. B. Pooler gave some very interesting experiences proving to them that their friends who had passed to the other side were the same loving friends of old.

Dr. Cummings read an interesting poem on "Divinity."

Mrs. Wheeler presided very acceptably at the organ and sang at the close of the exercises, "When the mists have rolled away."

S. B. NICHOLS.

357 Flatbush Ave., Brooklyn, N. Y., Oct. 7.

On one Friday evening lately, Mrs. Ann Tally, aged 79, residing in Spotisylvania County, Va., and in seeming robust health, informed her friends that her time had come, and so impressed was she with the idea that on Saturday morning she arose at an early hour, washed, dressed, prepared herself for the anticipated event, and proceeded to cook her breakfast, and while so engaged, with no previous warning, dropped dead.

RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXIII. CHICAGO, OCTOBER 28, 1882. No. 9

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

THE LAND OF EGYPT.

Its Past, Present and Future.

A Lecture Delivered by W. J. Colville under Influence of his Spirit-Band, in Martine's Hall, 55 S. Ada Street; Chicago, Sunday Evening, Aug. 27, 1882.

[Reported expressly for the Religio-Philosophical Journal.]

Not idly or thoughtlessly have we selected the topic of our discourse to-night. The eyes of the whole civilized world are at this hour directed to Egypt, that mystic land of ancient marvel, which presents one of the most fascinating subjects of study conceivable, to the antiquarian, the historian, the scientist, the philologist and the theologian. Egypt figures so largely in history that it is impossible to peruse sacred or secular literature without receiving constant introductions to the country itself and also particularly to the religion, customs, language, and marvellous scientific and literary attainments of its former inhabitants. Egypt enjoys a unique reputation, and while its civilization may be in chronologic order less antique than that of India. Egypt has long disputed with Hindostan the right to bear the palm of unparalleled magical achievement. By Oriental magic we do not mean magic in the vulgar acceptation of this much abused and frequently desecrated word; we rather intend to signify the entire science, history, philosophy and practice of those wonderful works whose origin is variously ascribed to Deity, the devil, good and evil spirits and unexplained natural phenomena by the various bodies of thinkers and investigators who, all alike, unable to deny the existence of the so-called miraculous in every age and among all peoples, feel called upon to give some plausible explanation of phenomena wholly inexplicable to the masses of mankind as at present educated and unfolded. The chequered history of Egypt is peculiarly engrossing at this time, owing to the daily and almost hourly accounts you receive in this country, thousands of miles distant, of the fierce contention now waging between the English government, the Mohammedan power and the native tribes. It is not our purpose to treat you to a political harangue, and thus we have no intention of discussing the comparative merits of the case with reference to one or another of the striving parties; however, in passing, it will not be out of place to offer our opinion of the struggle which we regard as a battle fraught with highly significant and wonderful results, not only to England but to the whole civilized world. A ruler has borrowed money of England. England has lent the coin and demanded its repayment with interest. The Egyptians have rebelled against being held responsible for their Governor's debts, debts which the people did not themselves contract.

John Bright, one of the most liberal members of the English House of Parliament, one of the brightest ornaments of the House in which he has long occupied an honorable seat, has resigned his position solely on the ground of his utter lack of sympathy with the aggressive policy of Great Britain. He an Englishman, a son of the soil, devoted to the highest interests of his country, loves humanity as a whole better than any one nation, and thus is unwilling that his own land should be enriched at the expense of others who must by its enrichment be cruelly taxed, severely burdened.

Possibly justice, stern and inexorable, untempered by mercy, may be reconciled in the minds of many with the present attitude of England toward Egypt, but a closer and deeper analysis of justice leads us to the conclusion that England should have refused the loans to the extravagant ruler rather than have freely lent the money and then fought with his subjects when they could not or would not impoverish themselves to pay the debts of a man whose rule over them was not the result of their own choice. We hasten, however, to retire from the ground of controversial politics and direct your thoughts to a realm where the spirit may find greener pastures prepared for its refreshment, and where beside the flowing rivers of heaven-born inspiration it may slake its thirst for knowledge with those celestial verities which lie deeply concealed beneath the exoteric veil of the hieroglyphics and ceremonial observances of the Egypt of antiquity.

The first spiritual dispensation of which mention is made in the Hebrew Scriptures, the Adamite period referred to in Genesis can be none other than the dispensation of the most ancient spiritual messenger, Osiris, the angel from the sun, who at least 6,000 years ago took up his abode among men in the land of Egypt, according to the traditions of that country. When it is evident to any reader of the Pentateuch that Moses was educated at Pharaoh's court and that he was universally looked upon as the grandson of the reigning monarch; when it is further evident that the first chapter of Genesis gives an account of the creation of humanity, male and female, and that in the second chapter there exists no man to till the soil of Eden, and that there God makes the first man from the dust of the ground and calls him Adam, signifying red earth; when it is further stated that Cain, the eldest son of Adam and Eve, kills his brother Abel and then flees to the land of Nod and there finds a wife; when it is moreover declared, also in Genesis, that sons of God formed unhallowed alliances with daughters of men, and thus gave birth to a

RACE OF GIANTS,

it is not very difficult to trace to its origin this figurative account of the Adamic race, this peculiar people being without doubt a superior class of human beings, endowed from birth with extraordinary prophetic and other gifts, constituting them in the language of Eastern occultism, "natural magicians." The prohibition to intermarry with other nations, at all times binding upon the Israelites, no doubt had rise with the Hebrew tradition that the descendants of Abraham were the elect of God. The priesthood of from 3,000 to 4,000 years ago could not explain to the common people the esoteric significance of the ceremonial law, but as physiologically considered the law of Moses conduces to health and longevity, we can find no fault with the rulers of old on account of their appeal being constantly made to the fears of a populace whose intelligence and spirituality were of too slender a growth to afford of themselves a sufficiently strong support for the binding requirements of the moral law.

Probably Moses, the Jewish lawgiver, had become so thoroughly imbued with Egyptian ideas and so accustomed to Egyptian modes of life and worship that he as the leader of the Israelites in Goschen out of their captivity, into the wilderness which separated them from their promised land, introduced among them the prevailing teachings of the early Egyptian sages concerning God, the religion of Israel as well as that of Egypt being strictly monotheistic while all other nations were polytheists. Very little is known of the earliest history of Egypt. It is inferred by the learned that prior to the advent of a race of shepherds the people were idolaters, the shepherd kings being strictly opposed to every form of idolatry, animal worship, the primitive form of worship, being utterly put down under their rule, Melchisedek, the mysterious personage unto whom Abraham did homage, being none other than the highest representative of the spiritual worship inaugurated by the pastoral race.

This Melchisedek king of Salem was, in the language of Free Masonry, the Past Grand Master of the highest lodge on earth; Free Masonry in its external forms dating back certainly to the time of Solomon, is but an outer branch of the profound mysticism of the far past. The unchanging nature of the order of Melchisedek contrasts vividly with the constant changes to which the Aaronic and all external orders of the priesthood were subjected.

There is a prevalent superstition in Thibet that the Grand Lama never dies, but that the spirit of the reigning monarch immediately at his decease, passes into the body of his successor. It is universally contended for among the Buddhists that Vishnu, the second person of the Brahmanical trinity, has been variously embodied on earth in the person of successive Avatars or Buddhas. It is not infrequently imagined by Christians that Jesus was the angel who, before his incarnation, appeared in mortal guise to the early patriarchs. These traditions are endeavors after a befitting illustration of the constant presidency of spirit over matter, and are well calculated to lead the mind to a contemplation of the individual immortality of the human spirit and the unchangeable character of spirit *per se*. The faith of the seers of ancient Hindostan and that of those of Egypt is the same. Solar worship is the original worship of civilization, while Fetichism is the worship of barbaric people. The solar idea is the most magnificent ever entertained by the human mind; it is a sublime and scientifically exact theory of the universe imaging a divine center of all things, a glorious central sun in space around which all worlds and systems revolve. Is it not the natural order in your own system that the earth and all her sister planets should revolve around the central orb while satellites revolve around the planets which they attend in their journeyings in their orbits? Is it not declared by the best astronomers that the universe includes many systems of worlds, that planets innumerable are revolving in space around their respective centers and that there are other suns in the universe vastly larger and more powerful than the sun with which you are faintly acquainted, he being by no means a sun of the first magnitude?

Who shall dare to pronounce the astronomers and astrologers of old incorrect and fanatical when they assume that there must be, that there is a great central sun in the universe that physically dispenses light and heat to his numerous progeny of worlds, and that spiritually this unique orb is the source whence all intelligence emanates and is in a word, GOD. How infinitely more sublime is that gorgeous conception of Deity than the puerile anthropomorphic idea of a great tyrant who grows angry with his children and punishes them in his displeasure, afterward repenting of his severity and having mercy upon them as his sympathies have been reached by the intercession of the faithful on behalf of the rebellious. How infinitely more exalting is this matchless conception of the ancient sages than the revolting idea of the "evangelical" Christian, who sees in Jesus, God incarnate, suffering to appease the wrath of God who is pure spirit.

Without seeking to force upon you the brilliant conception which is the foundation of astro-theology, we certainly submit it to the most thoughtful attention of those who can see in the religions of old time nothing but a feeble finger tremulously pointing towards a future Christianity. Christianity would be much improved if it would but sit at the feet of the ancient savans, whom it too often for its own safety designates as poor heathen; and Christianity is hourly becoming more and more entitled to respect because its professors are studying the religions of the East and are making comparative theology, as well as comparative philosophy, a branch of study in avowedly Christian seminaries. But were not the Orientals Trinitarians as well as Unitarians? They were both, for their symbols expressive of Deity were the circle and the triangle. While rigid monotheists, while uncompromising sticklers for the infinite Unity, they at the same time acknowledged a trinity, but a trinity entirely distinct from the trinity of Christianity as set forth in the Athanasian creed. The trinity of ancient Egypt was a trinity purely natural and beautiful, in accord with our highest conceptions of divinity. Osiris the divine father, Isis the divine mother, Horus the divine child—Osiris, Isis and Horus spiritually signifying Love, Wisdom and Power, worshiped under the symbols of the sun—the earth (sometimes the moon) and the atmosphere, all other and subordinate objects being held in veneration only as typical and expressive of the attributes of spirit. The Ibis or sacred bird, the Apis, the ox or white bull, the lotus flower, the Egyptian water lily, the river Nile, the cross, the symbols of creative energy and various other prominent signs, being foreign to that highest and most sublime worship which is perfectly memorialized in that most wonderful of all wonderful structures on earth, the great pyramid of Gizeh. This pyramid is utterly destitute of inscriptions or images; the architecture itself is the most eloquent address to mankind ever delivered; the stones literally cry out; they in their silent eloquence have aroused the interest of the most eminent men of the age in Egyptian studies; have led to the publication of numerous works of thrilling interest during the past few years with reference to the coming of the approaching Messiah, the end of the Christian and the beginning of a new dispensation.

This pyramid affords the key to a solution of every problem of antique masonry and Old World occultism, and is to this generation a bible of priceless value, giving to him who can learn to interpret it an explanation of the scheme of the universe, which every written treatise and oral tradition utterly fails to supply. It is to monumental remains far more than to parchment scrolls, that we must fly for a correct interpretation of Old World knowledge, and among all the many truthful and learned witnesses which antiquarians are now summoning into the court house of modern research, to give in their testimony concerning the earliest historic and at length the prehistoric ages, no witness is so learned and so explicit in the rendition of ample and unequivocal testimony to the nature of the true wisdom of the ancients as this "miracle in stone," the great pyramid. Many pyramids there are in Egypt, but out of all of them this one alone affords a master key to the history, religion and scientific attainments of the ancients, and points with the unmistakable finger of unerring prophecy to the future of this planet and the entire system to which it belongs.

As this lecture is upon Egypt generally and not on the pyramids particularly, we shall not attempt any elaborate explanation of the pyramids this evening, but hope to deliver in your hearing another lecture on Egypt devoted exclusively to a consideration of this majestic pile and of yet another Egyptian mystery, the far famed Sphinx. We will here and at this time only add that Prof. Piazza Smyth's statement with regard to the date of the erection of the pyramid, seems to us correct. He, as many of you are probably aware, fixes the time of its erection 2,170 years B. C., when Alpha Draconis, a star in the constellation known as the Great Dragon, was the polar-star, the telescopic gallery of the pyramid being so constructed that this star shone daily directly down its shaft. The pyramid as a temple was devoted to science as well as to religion, religion and science being perfectly blended in those bygone days, the priests, nobles, and scientists being inseparably connected at that period. The four representative sciences of olden days peculiarly illustrated in the construction of the pyramid, were astronomy, the science of the heavenly bodies, (which was then understood much as you are now, familiar with it, though there is no evidence that the ancients enjoyed your modern facilities, as they had not the perfect instruments which modern science has devised wherewith to make exact observations; nevertheless so accurate were they that according to many ripe modern scholars they display in the pyramidal architecture their knowledge that the earth was distant from the sun nearly 92,000,000 miles, an opinion in which many modern astronomers very nearly coincide. It must always be remembered that the distance of the earth from the sun varies considerably, as the earth is about 3,000,000 miles nearer that luminary when in the perihelion at midsummer, than when in aphelion at midwinter, the mean distance is therefore signified by the figures given above); astrology, the science of the relation of worlds each to each, and each to all and of the influence they necessarily exert upon one another; mathematics or the expression in numbers of the relation of every unit to the whole; geometry, or the mapping out of the universe into squares, angles, lines and curves whereby the plan of nature may be clearly unfolded before the mind's eye. The Egyptians added to all this an almost perfect knowledge of magnetism and psychology. Electro-biology is but a revival among the masses of a science well understood and practiced continuously and with marvellous effect among the priests of Egypt. In medicine they were highly skilled; they also were men versed in the application of mechanics.

This age may proudly boast of its superiority to its predecessor's by reason of the general enlightening of the people at large, but they make an egregious blunder truly who fancy that the knowledge of to-day is unparalleled in the history of the world. It has been frequently possessed and employed in days of yore, but for the most part exclusively by an initiated minority. This is not so much the age of the discovery of new truth as it is the day of the world-wide circulation of truth, never within the memory of man entirely concealed from the whole human family. This is, indeed, the brightest of all the ages; this is, indeed, the most favored of all lands. Why? Surely for no other reason than because where one was formerly enlightened one thousand are now blessed with knowledge, and where millions were then in abject slavery, slavery is now completely abolished in all lands representing modern culture.

To enter briefly into details of Egypt's history, it will be here in place to give you a short sketch of the rise and fall of this strangely blessed and abandoned land. 4,000 years ago under the Pharaohs or native Egyptian rulers, the country enjoyed a reign of almost undisturbed supremacy; it was then the great centre of the world's culture, and to it all people went, as more recently they made pilgrimages to Athens and to Rome. Egypt under the Pharaohs was for a while peacefully and wisely governed. Strangers were allowed to dwell quietly within its borders, and while considered slaves by the government, they were invariably treated with kindness and consideration. Then arose "another king who knew not Joseph," representing a dynasty of tyrannical and sensual governors, who cruelly oppressed the slaves and treated all strangers with unprovoked cruelty. At this time the delivery of the Hebrews from bondage under Moses unquestionably alludes to the revolt of a portion of the priests and royalty against the prevailing despotism. Moses has been long regarded by many as a priest of Heliopolis, who, disgusted with the religion of the regnant court, determined to espouse the cause of the oppressed Israelites, and of whom he was a lineal descendant elevated to the rank of high priest, as Joseph had been elevated to the rank of Grand Vizier by reason of his superlative natural spiritual or magical endowments; in his contests with the magicians of the land who were then employed at the debased court, he proves himself more than master of all their secrets. Then commences a long series of feuds and strivings in which spiritual powers as well as men strive for the ascendancy. The Hebrews are at length released from tyranny; they set out on their journey toward Canaan under favorable auspices, and yet under pursuit of Pharaoh and his retinue; they borrowed from the Egyptians their ornaments—not only worldly chattels but the formularies of their worship and the knowledge of their most carefully preserved secrets.

The astounding record of plagues and defeats, resulting in the utter discomfiture of the attacking party, as the monarch and his train perish by drowning in the Red Sea, are beyond doubt greatly exaggerated accounts of events which have actually transpired under the influence of spiritual power as well as by means of mortal prowess; but any one familiar with Egypt and its climate can readily see wherein accounts have reached the present day so misshapen that their original features are scarcely discernable, so highly figurative are so many narratives and so unacquainted are many commentators with the significance of the imagery employed that one class of fanatics literally swallow all the camels of the letter of sacred records without searching for fact or for the spirit, while another class ignorantly and blasphemously denounce as a shameful imposture every figurative history to which they have not the key and for a key for which they will not search. The next half century will doubtlessly serve to overthrow forever the supernaturalism of the church and at the same time expose the ignorance which reposes at the base of materialistic iconoclasm. The new dispensation will be inaugurated with the triumph of the soul over the senses, with the effectuation of a perfect reconciliation between science and theology to the comprehension of the masses. Literally speaking, there can be no reconciliation effected between persons or things never at variance, and as material science and religious science have never disagreed, they need not to be forced to agree as though they had long been angry disputants, but while the two always have been, now are and ever will be perfectly reconcilable and reconciled, men with limited vision, swayed by pride and bigotry, narrowed in their judgment by the imposing limitations of the senses, see discord around them as it is the outgrowth of their own inward nature.

Theology is correctly the science of the spirit, while astronomy, geology, chemistry, etc., are the sciences which define the material construction of the universe. When Darwin published his earliest works on the origin of species, attempting to demonstrate the theory of man's ascension into manhood through lower types of existence, the church scouted the idea as blasphemous, regarded Darwin as an arch-blasphemer and met his every argument with harsh invective, biting scorn and coarse ridicule; but when the aged student of nature's form passed to the higher life, eulogies were pronounced over his remains in the great cathedrals of England. He was then not an atheist, but simply an explorer, and while his views did not receive the unqualified endorsement of the episcopacy many of the brightest lights of the anglican ministry declared his views to be in no sense necessarily incompatible with an acknowledgement of the truths of the revealed religion taught in the Scriptures. To-day Moses is not appealed to as the final settler of scientific disputes; his six days are understood figuratively to signify six periods of development, and these not necessarily so much of the physical earth as of the human spirit.

Swedenborg in the 18th century declared that the science of correspondences alone furnished the key to the mysteries of holy writ, he contending that the key had been lost 4,000 years, ever since the time of Job. He, as you know, regarded himself as the chosen representative of heaven to bring about the advent of the New Jerusalem among men. If, as he and his followers assert, the last judgment actually took place in the Spirit-world in 1757, this judgment can have been naught else than the liberation of innumerable spirits from creedal thralldom. The descent of the New Jerusalem can be none other than the outpouring of the spirit of interpretation to the final and full removal of the letter that killeth and concealeth from the spirit which is the life and the life giver. Egypt as the western cradle of the occult sciences is so allied with India, that all Egyptian hieroglyphic inscriptions and written manuscripts are so nearly like those of Hindostan, the still earlier and eastern cradle of the occult, that the books of Hermes and the Vedas are identical in numbers and arrangement of contents.

Passing from under the rule of the Pharaohs or native princes, Egypt becomes subject to Persia, but as the Persian theogony closely resembles that of India comparatively little change was made at that period, either in scientific or religious attainment. The Parsees (fire-worshipers) worship under the symbol of the sun, to whom they pay outward adoration; they, like the Egyptians, believe in temporary good and evil, but in eternal perfection, for all things, they claim, as did the Egyptians, that the state of the soul after death depends altogether upon the nature of the life it has lived in the mortal form, but nobly and vigorously contend for the glorious truth of the ultimate felicity of every spirit. After the Persian rule had subsided, Egypt became subject to Greece, and more recently to Rome. When under Grecian rule the philosophers of Greece absorbed and rehabilitated the ancient truths. Any student of the classics will gain a fairly complete idea of what the early Egyptians really believed and taught; any one familiar with Plato will have become familiar with a good practical digest of the Hermetic philosophy, but Plato purposely veiled his inner meanings from the populace, reserving interior instruction only for the initiated few. When Greece and Rome had both fallen into decay, then Egypt was overrun by Arab tribes until by their conquest by the Turks, it has within the Christian era become the property, to a large extent of the Mohammedan. The Mussulman, being always vigorously exacting, extremely superstitious, and never loath to employ the sword as a means of proselytism, the Egyptians have suffered the destruction of many of their most beautiful temples, one of the most irreparable losses being the destruction of the famed and unique library of Alexandria. According to some authorities this library contained at the time of its destruc-

Continued on Eighth Page.

Letter from Melbourne, Australia.

Prof. Wm. Denton gives his Experience in that Country.

To the Editor of the Religio-Philosophical Journal:

Some of your readers may be interested in knowing what I have been doing for the last twelve months, on the other side of the globe. Since I landed in Sydney on the first of July, I have given 115 lectures in the principal cities of New South Wales, Victoria, Tasmania and New Zealand; generally to large, and not unfrequently, to crowded audiences. Financially I have been very successful. and I can now, as Longfellow's blacksmith did,

"Look the whole world in the face,
For I owe not any man."

My sons and I have collected about two tons of shells, minerals, skins, skeletons, moa bones and other fossils; I think we have about six skeletons of the moa and hundreds of odd bones. These enormous birds, the largest not less than fourteen feet high, were once abundant in New Zealand.

My lectures have been principally on geology and archeology; a few on Spiritualism, of which the people in New Zealand know less than any other people I have ever been among. In Sydney and Melbourne there are a great many intelligent Spiritualists, who are spreading their ideas very rapidly among the people.

I had the pleasure of hearing Mr. Bright before he left Sydney. I am glad to learn that he is very successful in the United States. He has done more for liberal thought and Spiritualism than any other lecturer in the colonies and many are anxiously looking for his return.

Mr. Terry is editing an excellent monthly here, the *Harbinger of Light*, and the Children's Progressive Lyceum is in a very flourishing condition.

The libraries, museums, public gardens and parks of the colonial cities are very far in advance of those we have in the United States in cities of equal size. Our Boston public library is a poor affair compared with that of Melbourne, which is free as water to everybody, and where you can walk in and take down any books you choose. For a library to be of much use, you must be permitted to handle the books, and not be compelled to wait for a quarter of an hour before you can get a book in your hands, which you may discover in a moment does not contain what you want.

In some other respects I cannot speak as favorably of these colonies. There is a much greater consumption of intoxicating drinks here than in the United States. You can see in some places four taverns at four opposite street corners, and I have had more invitations to drink since I have been here than I had previously had for thirty years. Behind every bar you can see a handsome girl dealing out liquor to the fools who buy it, many of whom are drawn into the net by this decoy. There is some agitation at present about this and strong protests are now being published against it, and I trust this devil's business will be stopped before long.

In cold weather all these colonies are uncomfortable places for an American. It is never very cold, the thermometer is hardly ever down to freezing, but for about four months in Victoria, and six or eight months in New Zealand, it ranges from 35° to 55°, making it cold enough for fires and requiring warm houses to make you comfortable, but these you find scarcely anywhere. At the railroad stations you shiver outside in the cold. The ladies have a chance to look at a miserable little grate inside. You get into a cold carriage and when you get to your destination you get a cold welcome at a cold tavern and are lucky if you get a warm bed. I have only seen one really warm day since I left America, and I am now writing—my overcoat on—with stiff fingers and looking forward to the hot weather I may find at Adelaide and Brisbane, which I purpose to visit before long.

The government interferes too much with the people here, it is at your elbow everywhere. It runs all the railroads, and runs them very poorly, and in Victoria sets up on a board eight feet long, forty-three regulations for passengers to observe. Any violation of these subjects you to a fine of from two to twenty pounds. My son Shelley, like a go-ahead American, jumped on a car when in motion, and it cost him about twenty dollars for a very short trip.

The people as a rule are disposed to hear even radical ideas. They are fast improving and will grow on this continent of Australia and on the neighboring islands into a mighty and noble nation. Sincerely yours,

WILLIAM DENTON.

Melbourne, Aug. 8, 1882.

SECOND LETTER.

To the Editor of the Religio-Philosophical Journal:

I found more intellectual activity in Dunedin, the largest and most enterprising city of New Zealand, than in any other city in the colonies. Joseph Braithwaite and Robert Stout with their excellent little paper, the *Echo*, are spreading rational ideas of religion over the entire country and converting men and women from unreasoning bigots to rational scholars of nature, who inquire what are the demonstrated facts and what inferences can fairly be drawn from them. I know of no better field for a good liberal lecturer or a first class medium for test manifestations than New Zealand; they would be welcomed and be well paid. A large and excellent hall built by the liberals of New Zealand, was opened lately and it seems probable that another will soon be in Christ-church, where I found a large, intelligent and active body of liberals and where I enjoyed the climate better than any other portion of the country.

The aborigines of the country interested me much. From the paucity of their stone implements over the country I do not think they have been on the island long. They found the moa and they exterminated it. A fourteen foot moa must have made a grand feast for a large party. I have seen many moa bones that had been burned in cooking. The Maoris, as the natives of New Zealand are called (pronounced mowrys) are a finely developed people; the women almost universally plump and many of them quite good looking. They are, however, great drunkards, men and women; and are, almost without an exception, inveterate tobacco smokers, men, women and children. It is rare to see a woman with the pipe out of her mouth. I have seen them smoking while sitting in a hot bath, the steam and the tobacco smoke going up in a cloud together on the frosty morning. They are dying out, for they are almost entirely regardless of the laws of health, and I do not believe the missionaries who have been among them, have done much to enlighten them in this respect. A missionary who would teach them how to be healthy, would do them infinitely more good than these creed changers who go among them exchanging one set of barbarous religious ideas for another set, scarcely less barbarous. The translation of the Bible into the Maori language has done an immense amount of harm; this a Church of England minister confessed to me.

At one time nearly the whole native population was nominally Christian; this is far from being so to-day. From the Bible and their old Pagan faith they set up a new religion, called the Hauhau religion; and in a few weeks, I am informed, that more than 60,000 were swept away from Christianity to the new faith.

I have been much interested in the geology of New Zealand. The neighborhood of Mount Cook is an intensely interesting one to a geologist and it is easy to see that the glacial period, that strange time in the history of our planet, has left abiding marks of its influence over a large portion of the country.

I am still continuing psychometric researches as I have opportunity. I shall not be able to issue my new volume on Psychometry, Sideros, till my return home, but it will be more complete in consequence of the delay. I have obtained many interesting facts in connection with the matter since I have been in the southern hemisphere.

Lecturing as I am doing almost every night and collecting during the day, I have but little time for letter writing, and you must not expect many long epistles. I intend to go soon to South Australia and Queensland, and after visiting South Australia we shall make our way, I think, to China and India.

Your sincere friend,

WILLIAM DENTON.

Melbourne, Aug. 21, 1882.

Electricity—Spiritual Influences.

(From Letters from New York, by Mrs. L. M. Child.)

February, 1843.

A book has been lately published called the "Westover Manuscripts," written more than a hundred years ago, by Col. William Byrd, an old Virginian cavalier, residing at Westover, on the north bank of James River. He relates the following remarkable circumstance, which powerfully arrested my attention, and set in motion thoughts that flew beyond the stars, and so I lost sight of them, till they again come within my vision, in yonder world, where, as the German beautifully expresses it, "we shall find our dreams, and only lose our sleep." The writer says:

"Of all the effects of lightning that ever I heard of, the most amazing happened in this country, in the year 1736. In the summer of that year, a surgeon of a ship, whose name was Davis, came ashore at York, to visit a patient. He had no sooner got into the house, but it began to rain, with many terrible claps of thunder. When it was almost dark, there came a dreadful flash of lightning, which struck the surgeon dead, as he was walking about the room, but hurt no other person, though several were near him. At the same time it made a large hole in the trunk of a pine tree, which grew about ten feet from the window. But what was most surprising in this disaster was, that on the breast of the unfortunate man that was killed, was the figure of a pine tree, as exactly delineated as any limner in the world could draw it; nay, the resemblance went so far as to represent the color of the pine, as well as the figure. The lightning must probably have passed through the tree first, before it struck the man, and by that means have printed the icon of it on his breast. But whatever may have been the cause, the effect was certain, and can be attested by a cloud of witnesses, who had the curiosity to go and see this wonderful phenomenon."

This lightning daguerreotype aroused within me the old inquiry, "What is electricity? Of what spiritual essence is it the form and type?" Questions that again and again have led my soul in such eager chase through the universe, to find an answer, that it has come back weary, as if it had carried heavy weights, and traversed Saturn's rings, in magnetic sleep. Thick clouds come between me and this mystery, into which I have searched for years; but I see burning lines of light along the edges, which significantly indicate the glory it veils.

I sometimes think electricity is the medium which puts man into relation with all things, enabling him to act on all, and receive from all. It is now well established as a scientific fact, though long regarded as an idle superstition, that some men can ascertain the vicinity of water, under ground, by means of a divining rod. Thouvenel, and other scientific men in France, account for it by supposing that "the water forms with the earth above it, and the fluids of the human body, a galvanic circle." The human body is said to be one of the best conductors yet discovered, and nervous or debilitated persons to be better conductors than those in sound health. If the body of the operator be a very good conductor, the rod in his hand will be forcibly drawn toward the earth, whenever he approaches a vein of water, that lies near the surface. If silk gloves or stockings are worn, the attraction is interrupted; and it varies in degree, according as any substances between the water and the hand of the operator are more or less good conductors of the galvanic fluid.

Everybody knows what a frightful imitation of life can be produced in a dead body by the galvanic battery.

The animal magnetizer often feels as if strength had gone out of him; and it is very common for persons in magnetic sleep to speak of bright emanations from the fingers which are making passes over them.

What is this invisible, all-pervading essence, which thus has power to put man into communication with all? That man contains the universe within himself, philosophers conjectured ages ago; and therefore named him "the microcosm." If man led a true life, he would, doubtless, come into harmonious relation with all forms of being, and thus his instincts would be universal, and far more certain and perfect, than those of animals. The bird knows what plant will cure the bite of a serpent; and if man led a life as true to the laws of his being, as the bird does to hers, he would have no occasion to study medicine, for, he would at once perceive the medicinal quality of every herb and mineral. His inventions are, in fact, only discoveries; for all existed, before he applied it, and called it his own. The upholsterer-bee had a perfect cutting instrument, ages before scissors were invented; the mason-bee cemented pebbles together, for his dwelling, centuries before houses were built with stone and mortar; the wasp of Cayenne made her nest of beautiful white card paper, cycles before paper was invented; the lightning knew how to print images, eons before Monsieur Daguerre found out half the process, viz.: the form without the color; the bee knew how to take up the least possible room in the construction of her cells, long before mathematicians discovered that she had worked out the problem perfectly; and I doubt not fishes had the very best of submarine reflectors, before Mrs. Mather invented her ocean telescope, which shows a pin distinctly on the muddy bottom of the bay.

I cannot recall the name of the ancient philosopher, who spent his days in watching insects and other animals, that he might gather hints to fashion tools; but the idea has long been familiar to my mind, that every conceivable thing which has been, or will be invented, already exists in nature, in some form or other. Man alone can reproduce all things of creation; because he contains the whole in himself, and all forms of being flow into his as a common centre.

Of what spiritual thing is electricity the type? Is there a universal medium by which all things of spirit act on the soul, as matter on the body by means of electricity? And is that medium the will whether of angels or of men? Wonderful stories are told of early friends, how they were guided by a sudden and powerful impulse, to avoid some particular bridge, or leave some particular house, and subsequent events showed that danger was there. Many people consider this fanaticism; but I have faith in it. I believe the most remarkable of these accounts give but a faint idea of the perfection to which man's moral and physical instincts might attain, if his life were obedient and true.

Though in vigorous health, I am habitually affected by the weather. I never indulge gloomy thoughts; but resolutely turn away my gaze from the lone stubble waving in the autumn wind, and think only of the ripe, golden seed which the sower will go forth to sow. But when to the dreariness of departing summer is added a week of successive rains; when day after day, the earth under foot is slippery mud, and the sky over head like grey marble, then my nature yields itself prisoner to utter melancholy. I am ashamed to confess it, and hundreds of times have struggled desperately against it, unwilling to be conquered by the elements looking at me with an "evil eye." But so it is—a protracted rain always convinces me that I never did any good, and never can do any; that I love nobody, and nobody loves me. I have heard that Dr. Franklin acknowledges a similar effect on himself, and philosophically conjectures the physical cause. He says animal spirits depend greatly on the presence of electricity in our bodies; and during long-continued rain, the dampness of the atmosphere absorbs a large portion of it; for this reason, he advises that a silk waistcoat be worn next the skin; silk being a non-conductor of electricity. Perhaps this precaution might diminish the number of suicides in the foggy month of November, "when Englishmen are so prone to hang and drown themselves."

Animal magnetism is connected, in some unexplained way, with electricity. All those who have tried it, are aware that there is a metalic feeling occasioned by the magnetic passes—a sort of attraction, and one might imagine the magnet and the steel to feel when brought near each other. The magnetizer passes his hands over the subject, without touching, and at the end of each operation shakes them, precisely as if he were conducting off electric fluid. If this is the actual effect, the drowsiness, stupor, and final insensibility, may be occasioned by a cause similar to that which produces heaviness and depression of spirits in rainy weather. Why it should be so, in either case, none can tell. The most learned have no knowledge what electricity is; they can only tell what it does, not how it does it.

That the state of the atmosphere has prodigious effect on human temperament, is sufficiently indicated by the character of nations. The Frenchman owes his sanguine hopes, his supple limbs, his untiring vivacity, to a genial climate; to this too, in a great measure, the Italian owes his pliant gracefulness and impulsive warmth. The Dutchman, on his level marshes, could never dance La Sylphide; nor the Scotch girl, on her foggy hills, become an improvisatrice. The French dance into everything, on everything, and over everything; for they live where the breezes dance among vines, and the sun showers down gold to the piper; and dance they must, for gladsome sympathy. We call them of "mercurial" temperament; according to Dr. Franklin's theory, they are surcharged with electricity.

In language too how plainly one perceives the influence of climate! Languages of northern origin abound in consonants, and sound like clanging metals, or the tipping up of a cartload of stones. The southern languages flow like a rill that moves to music; the liquid vowels so sweetly melt into each other. This difference is observable even in the dialect of our northern and southern tribes of Indians. At the north, we find such words as Carratunk, Scowhegan, Norridgewock, and Memphremagog; at the south Pascagolu, Santee, and that most musical of all names, Osceola.

Climate has had its effect too on the religious ideas of nations. How strongly does the bloody Woden and the thundering Thor, of northern mythology contrast with the beautiful Graces and gliding Nymphs of Grecian origin. As a general rule,—sometimes affected by local causes,—southern nations cling to the pictured glory of the Catholic church, while the northern assimilate better with the severe plainness of the Protestant.

If I had been reared from infancy under the cloudless sky of Athens, perhaps I might have bounded over the earth, as if my "element were air, and music but the echo of my steps;" the caution that looks where it treads, might have been changed for the ardent gush of a Sappho's song; the sunbeams might have passed into my soul, and written itself on the now thoughtful countenance in perpetual smiles.

Do you complain of this, as you do of phrenology, and say that it favors fatalism too much? I answer, no matter what it favors, if it be truth. No two truths ever devoured each other, or ever can. Look among the families of your acquaintance—you will see two brothers vigorous, intelligent, and enterprising; the third was like them, till he fell on his head, had fits, and was ever after puny and stupid. There are two sunny-tempered, graceful girls—their sister might have been as cheerful as they, but their father died suddenly, before her birth, and the mother's sorrow chilled the fountains of her infant life and she is nervous, deformed, and fretful. Is there no fatality, as you call it, in this? Assuredly, we are all, in some degree, the creatures of outward circumstance; but this in nowise disturbs the scale of moral responsibility, or prevents equality of happiness. Our responsibility consists in the use we make of our possessions, not on their extent. Salvation comes to all through obedience to the light they have, be it much or little. Happiness consists not in having much, but in wanting no more than we have. The idiot is as happy in playing at jack straws, or blowing bubbles all the live-long day, as Newton was in watching the great choral dance of the planets. The same universe lies above and around both. "The mouse can drink no more than his fill at the mightiest river;" yet he enjoys his draught as well as the elephant. Thus are we all unequal, yet equal. That we are, in part, creatures of necessity, who that has tried to exert free will can doubt? But it is a necessity which has power only over the the outward, and can never change evil. It may compel us to postpone or forbear the good we would fain do, but it cannot compel us to commit the evil. If a consideration of all these outward influences teach us charity for the deficiencies of others, and a strict watch over our own weaknesses, they will perform their appropriate office.

BIRDS.

One of the most remarkable cases of instinctive knowledge in birds was often related by my grandfather, who witnessed the fact with his own eyes. He was attracted to the door, one summer day, by a troubled twittering, indicating distress and terror. A bird, who had built her nest in a tree near the door, was flying back and forth with the utmost speed, uttering wailing cries as she went. He was at first at a loss to account for her strange movements; but they were soon explained by the sight of a snake slowly winding up the tree.

Animal magnetism was then unheard of; and whosoever had dared to mention it, would doubtless have been hung on Witch's Hill, without benefit of clergy. Nevertheless, marvellous and altogether unaccountable stories had been told of the snake's power to charm birds. The popular belief was that the serpent charmed the bird by looking steadily at it; and that such a sympathy was thereby established, that if the snake were struck, the bird felt the blow and writhed under it.

These traditions excited my grandfather's curiosity to watch the progress of things; but, being a humane man, he resolved to kill the snake before he had a chance to despoil the nest. The distressed mother meanwhile continued her rapid movements and troubled cries; and he soon discovered that she went and came continually, with something in her bill, from one particular tree—a white ash. The snake wound his way up; but the instant his head came near the nest, his folds relaxed, and he fell to the ground rigid and apparently lifeless. My grandfather made sure of his death by cutting off his head, and then mounted the tree to examine into the mystery. The snug little nest was filled with eggs and covered with leaves of the white ash!

That little bird knew, if my readers do not, that contact with the white ash is deadly to a snake. This is no idle superstition, but a veritable fact in natural history. The Indians are aware of it, and twist garlands of white ash leaves about their ankles, as a protection against rattlesnakes. Slaves often take the same precaution when they travel through swamps and forests, guided by the north star; or to the cabin of some poor white man, who teaches them to read and write by the light of pine splinters, and receives his pay in "massa's" corn or tobacco.

I have never heard any explanation of the effect produced by the white ash; but I know that settlers in the wilderness like to have these trees round their log houses, being convinced that no snake will voluntarily come near them. When touched with the boughs, they are said to grow suddenly rigid, with strong convulsions; after a while they slowly recover, but seem sickly for some time.

The following well authenticated anecdote has something wonderfully human about it:

A parrot had been caught young and trained by a Spanish lady, who sold it to an English sea-captain. For a time the bird seemed sad among the fogs of England, where birds and men all spoke to her in a foreign tongue. By degrees, however, she learned the language, forgot her Spanish phrases, and seemed to feel at home. Years passed on and found Pretty Poll the pet of the Captain's family. At last her brilliant feathers began to turn grey with age; she could take no food but soft pulp, and had not strength enough to mount her perch. But no one had the heart to kill the old favorite, she was entwined with so many pleasant household recollections. She had been some time in this feeble condition, when a Spanish gentleman called one day to see her master. It was the first time she had heard the language for many years. It probably brought back to memory the scenes of her youth in that beautiful region of vines and sunshine. She spread forth her wings with a wild scream of joy, rapidly ran over the Spanish phrases, which she had not uttered for years, and fell down dead.

There is something strangely like reason in this. It makes one want to know whence comes the bird's soul, and whither it goes.

There are different theories on the subject of instinct. some consider it a special revelation to each creature; others believe it is founded on traditions handed down among animals, from generation to generation, and is therefore a matter of education. My own observation, two years ago, tends to confirm the latter theory. Two barn swallows came into our wood-shed in the spring time. Their busy, earnest twitterings, led me at once to suspect that they were looking out a building-spot; but as a carpenter's bench was under the window, and frequent hammering, sawing, and planing were going on, I had little hope they would choose a location under our roof. To my surprise, however, they soon began to build in the crotch of a beam, over the open doorway. I was delighted; and spent more time in watching them, than "penny-wise" people would have approved. It was, in fact, a beautiful little drama of domestic love. The mother bird was so busy, and so important; and her mate was so attentive! Never did any newly-married couple take more satisfaction with their first nicely-arranged drawer of baby-clothes, than these did in fashioning their little woven cradle.

The father-bird scarcely left the side of the nest. There he was, twittering in tones that were most obviously the outpourings of love. Sometimes he would bring in a straw, or a hair, to be inwoven in the precious little fabric. One day my attention was arrested by a very unusual twittering, and I saw him circling round, with a large downy feather in his bill. He bent over the unfinished nest, and offered it to his mate with the most graceful and loving air immaginable; and when she put up her mouth to take it, he poured forth such a gush of gladsome sound! It seemed as if pride and affection had swelled his heart, till it was almost too big for his little bosom. The whole transaction was the prettiest piece of fond coquetry, on both sides, that it was ever my good luck to witness.

It was evident that the father-bird had formed correct opinions on "the woman question;" for during the process of incubation he volunteered to perform his share of household duty. Three or four times a day, would he, with coaxing twitterings, persuade his patient mate to fly abroad for food; and the moment she left the eggs, he would take the maternal station, and give a loud alarm whenever cat or dog came about the premises. He certainly performed the office with far less ease and grace than she did; it was something in the style of an old bachelor tending a babe; but nevertheless it showed that his heart was kind, and his principles were correct, concerning division of labor. When the young ones came forth, he pursued the same equalizing policy, and brought at least half the food for his greedy little family.

But when they became old enough to fly the veriest misanthrope would have laughed to watch their manœuvers! Such chirping and twittering! Such diving down from the nest, and flying up again! Such wheeling round in circles, talking to the young ones all the while! Such clinging to the sides of the shed with their sharp claws, to show the timid little fledgelings that there was no need of falling!

For three days all this was carried on with increasing activity. It was obviously an infant flying school. But all their talking and fussing was of no avail. The little downy things looked down, and then looked up, and, alarmed at the infinity of space, sunk down into the nest again. At length the parents grew impatient, and summoned their neighbors. As I was picking up chips one day, I found my head encircled with a swarm of swallows. They flew up to the nest, and chatted away to the young ones; they clung to the walls, looking back to tell how the thing was done; they dived, and wheeled, and balanced, and floated, in a manner perfectly beautiful to behold.

The pupils were evidently much excited. They jumped up on the edge of the nest, and twittered, and shook their feathers, and waved their wings; and then hopped back again, saying, "It's pretty sport, but we can't do it."

Three times the neighbors came in and repeated their graceful lessons. The third time, two of the young birds gave a sudden plunge downward, and then fluttered and hopped, till they alighted on a small upright log. And oh, such praises as were warbled by the whole troop! The air was filled with their joy! Some were flying round, swift as a ray of light; others were perched on the hoe-handle and the teeth of the rake; multitudes clung to the wall, after the fashion of their pretty kind; and two were swinging, in most graceful style, on a pendant hoop. Never, while memory lasts, shall I forget that swallow party! I have frolicked with blessed nature much and often; but this, above all her gambols, spoke into my inmost heart, like the glad voices of little children. That beautiful family continued to be our playmates, until the falling leaves gave token of approaching winter. For some time, the little ones came home regularly to their nest at night. I was ever on the watch to welcome them, and count that none were missing. A sculptor might have taken a lesson in his art, from those little creatures perched so gracefully on the edge of their clay-built cradle, fast asleep, with heads hidden under their folded wings. Their familiarity was wonderful. If I hung my gown on a nail, I found a little swallow perched on the sleeve. If I took a nap in the afternoon, my waking eyes were greeted by a swallow on the bed-post; in the summer twilight, they flew about the sitting room in search of flies, and sometimes lighted on chairs and tables. I almost thought they knew how much I loved them. But at last they flew away to more genial skies, with a whole troop of relations and neighbors. It was a deep pain to me, that I should never know them from other swallows, and that they would have no recollection of me. We had lived so friendly together, that I wanted to meet them in another world, if I could not in this; and I wept, as a child weeps at its first grief.

There was somewhat, too, in their beautiful life of loving freedom, which was a reproach to me. Why was not my life as happy and as graceful as theirs! Because they were innocent, confiding and unconscious, they fulfilled all the laws of their being without obstruction.

"Inward, inward to thy heart,
Kindly Nature, take me;
Lovely, even as thou art,
Full of loving make me.
Thou knowest nought of dead-cold forms,
Knowest nought of littleness;
Lifeful truth *thy* being warms,
Majesty and earnestness."

The old Greeks observed a beautiful festival, called "The Welcome of the Swallows." When these social birds first returned in the spring-time, the children went about in procession, with music and garlands; receiving presents at every door, where they stopped to sing a welcome to the swallows, in that graceful old language, so melodious even in its ruins, that the listener feels as if the brilliant azure of Grecian skies, the breezy motion of their olive groves, and the gush of their silvery fountains, had all passed into a monument of liquid and harmonious sounds.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

A MID-DAY DREAMER.

What, dreaming still?
Having reached the crowning height of the hill
Of life! When already the thoughtful eye,
Grown sadly discerning, sees fearfully nigh
The downward trend from youth's high aims?
In the face of losses, defeats, and shames?
Of rebukes and rebuffs in the struggle for life,
And that fiercer struggle, that bitterer strife,
'Gainst the desperate foes that ambushed lie
In the depths of our own personality;
The warfare bequeathed from ancestral blood
With the Hates, the Loves, the untamed brood
Of wild desires, which, unleashed, betray
Their ancient source in their savage play?

Yes, dreaming still,
In the face of all this. No power of will
Can hold quite in check the soul's high dreams
Of some nobler future—the last gold gleams
Of Hope's bright sunlight, whose rays so cheered
Youth's trusting heart. With vision cleared
From the glamour which once in rose tints draped
The dreariest tasks, and into beauty shaped
E'en the harshest lines of Life's "ought" and "must"—
Yes, standing too high for the glamour and dust
Of Life's road to bewilder—still visions most fair
Come to comfort, to strengthen, to silence despair,
Of an Age in which only the Wrong need rue;
And I dream that some of my dreams come true.

—*Sara A. Underwood in the Index.*

The *Phrenological Journal* for October, contains a portrait of Clara Barton, the "American apostle of the Red Cross," together with a phrenological reading of her character, and a sketch of her life taken from the History of Woman Suffrage, which was noticed in this column last week. Mrs. Charlotte Fowler Wells, who for over forty years has conducted that excellent magazine, has always evinced a noble regard for every thing which conduces to the honor of woman, and Miss Barton certainly is an honor to womanhood and to our country.

If any mitigation of the effects of a gigantic evil is worth so much united effort, then the Red Cross is worthiest of all. Yet it is a pity that such effort cannot be directed to making war impossible. Suppose Miss Barton should organize her forces against that barbaric brutality, before which all others fail? A public opinion might be created which would help bring about a period in which war would be regarded with the horror it deserves. But, in all times past, effects, not causes, have been dealt with, and so the sin and suffering is perpetuated by the very sympathy and kindness which seeks to alleviate suffering. But to return to one whom all must love and admire,

MISS CLARA BARTON

was the youngest child of Capt. Stephen Barton, of Oxford, Mass., a non-commissioned officer under "Mad Anthony Wayne." Capt. Barton, who was a prosperous farmer and leader in public affairs, gave his children the best opportunities he could secure for their improvement. Clara's early education was received principally at home under the direction of brothers and sisters. Subsequently, she finished her school education by a very thorough course of study at Clinton, N. Y. Miss Barton's remarkable executive ability was manifested in the fact that she helped to popularize the public school system in New Jersey, by opening the first free school in Bordentown, commencing with six pupils, in an old tumble-down building, and at the close of the year, leaving six hundred in the fine edifice at present occupied.

At the close of her work in Bordentown, she went to Washington, D. C., to recuperate and indulge herself in congenial literary pursuits. There she was, without solicitation, appointed by Hon. Charles Mason, Commissioner of Patents, to the first independent clerkship held by a woman under our government. Her thoroughness and faithfulness fitted her eminently for this position of trust, which she retained until after the election of President Buchanan, when, being suspected of Republican sentiments, and Judge Mason having resigned, she was deposed, and a large part of her salary withheld. She returned to Massachusetts and spent three years in the study of art, belles-lettres and languages. Shortly after the election of Abraham Lincoln she was recalled to the Patent Office by the same administration which had removed her. She returned as she had left, without question, and taking up her line of duty, awaited developments.

When the civil war began, she refused to draw her salary from a treasury already overtaxed, resigned her clerkship, and devoted herself to the assistance of suffering soldiers. Her work began before the organization of the commissions, was considered outside and altogether independent of them, but always with a cordial sympathy. Miss Barton never engaged in hospital service. Her chosen labors were on the battle-field from the beginning, until the wounded and dead were attended to. Her supplies were her own, and were carried by government transportation. For nearly four years, she endured the exposures and rigors of soldier life, in action always side by side with the field surgeons, and this on the hardest fought fields; such as Cedar Mountain, second Bull Run, Chantilly, Antietam, Falmouth and old Fredricksburg; at the siege of Charleston, on Morris Island, at Wagner, Wilderness and Spottsylvania; the Mine, Deep Bottom; through sieges of Petersburg and Richmond, with Butler and Grant, through summer without shade, and winter without shelter, often weak, but never so far disabled as to retire from the field; always under severe fire in battles; her clothing pierced with bullets and torn by shot, exposed at all times but never wounded.

Firm in her integrity to the Union, never swerving in the belief of the justice of the cause for which the North was fighting, yet on the battlefield she knew no north, no south. She made her work one of humanity alone, bestowing her charities and her care indiscriminately on the blue and the gray, with an impartiality and Spartan firmness that astonished the foe and perplexed the friend ....At the close of the war she met exchanged prisoners at Annapolis. Accompanied by Dorrence Atwater, she conducted the expedition, sent at her request, by the United States government, to identify and mark the graves of the 13,000 soldiers who perished at Andersonville. From Savannah to that point, as theirs were the first trains which had passed since the destruction of the railroads by Sherman, they were obliged to repair the bridges and the embankments, straighten bent rails, and in some places make new roads. The work was completed in 1865, and her report of the expedition was issued in the winter of 1866."

The sketch proceeds to state that Miss Barton, feeling the anxiety of the country in regard to the fate of the unfound, devised a plan, which, sanctioned by Mr. Lincoln, resulted in the "search for missing men. This was carried on at her own expense, she employing from ten to fifteen clerks. Her funds failing, Congress voted $15,000 in the winter of 1866, for reimbursement, and to carry on her work. The search was continued till 1869, and then she made a full report which Congress accepted. During the winter of 1867-8, Miss Barton was called to the platform to lecture upon the war.

"In 1869, her health failing she went to Switzerland to rest and recover, where she was at the breaking out of the Franco-Prussian war, and immediately tendered her services on the battle field, under the auspices of the Red Cross of Geneva. The Grand Duchess of Baden, daughter of the Emperor of Germany, invited Miss Barton to aid her in the establishment of her noble Badies hospitals, a work which occupied several months. On the fall of Strasburg, Miss Barton entered the city with the German Army, organizing a labor system for poor women, conducting the enterprise herself, employing remuneratively a great number, and clothing over 30,000. She entered Metz with hospital supplies the day of its fall, and Paris the day after the fall of the Commune. Here she remained two months, distributing money and clothing which she carried, and afterward in every besieged city in France, she extended succor to the poor and suffering.

"She is a representative of the International Red Cross of Geneva, President of the American National Association of the Red Cross." ... was decorated with the 'Gold Cross of Remembrance,' "by the Grand Duke and Duchess of Baden, and with the 'Iron Cross of Merit,' by the Emperor and Empress of Germany.

"Miss Barton may be said to have given her whole life to humanitarian affairs, especially those having a large national character. The positions she has occupied, whether remunerative or not—and she has filled but few paid positions—have been pioneer ones, in which her efforts and success have been to raise the standard of woman's work and its recognition and remuneration. Her time, property and influence have been held sacred to benevolence of that character that will assist in true progress. Nevertheless, she is one of the most retiring of women, never voluntarily coming before the world except at the call of manifest duty, and shrinking with peculiar sensitiveness from any thing verging on notoriety.

"Miss Barton in recently prepared pamphlet explains at length the motive of the Red Cross, with many interesting facts gleaned from the history of the undertaking." The pamphlet closes by saying:

"The sooner the world learns that the halo of glory which surrounds a field of battle and its tortured, thirsting, starving, pain-racked, dying victims exists only in imagination; that it is all sentiment, delusion, falsehood, given for effect; that soldiers do not die painless deaths; that the sum of all human agony finds its equivalent on the battle field, in the hospital, by the weary way-side and in the prison; that deck it as you will it is agony; the sooner and more thoroughly the people of the earth are brought to realize and appreciate these facts, the more slow and considerate they will be about rushing into hasty and needless wars, and the less popular wars will become. Death by the bullet painless! What did this nation do during eighty agonizing and memorable days but to watch the effect of one bullet wound? Was it painless? Painless either to the victim or the nation? Though canopied by a fortitude, patience, faith and courage scarce exceeded in the annals of history, still was it agony. And when in his delirious dreams the dying President murmured, 'The great heart of the nation will not let the soldiers die,' I prayed God to hasten the time when every wounded soldier would be sustained by this sweet assurance; that in the combined sympathies, wisdom, enlightenment and power of the nations, he should indeed feel that the great heart of the people would not let the soldier die."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

FOR GIRLS: A Special Physiology, being a supplement to the study of general physiology. By Mrs. E. R. Shepherd. Illustrated. New York: Fowler & Wells, Publishers, 753 Broadway. 1882.

It appears that the author of this book lays no claim to originality of subject matter. She has nothing new to say. She does, however, claim originality upon one ground, that of making selections from the writings and teachings of others and from observation and experience; that of culling here and there knowledge, facts, motives, ideas, and grouping them in practical form. Whatever may be the source or origin of the book it is none the less valuable, and can not fail in being instrumental in doing good whenever read. It treats in a very lucid and interesting manner on the following subjects:

To Mothers and Teachers; Physiology of Women; A fine Figure; How we should Dress: Besides the Dress; Menstruation; Reproduction; Five Great Laws; Something about Motherhood; Self-Abuse; Constipation; As to Young Men; Love, Passion, Marriage: For Marriageable Young Ladies.

This book should be placed in the hands of every young girl. Its hints and suggestions will prove invaluable.

MANUAL OF WOOD ENGRAVING FOR THE Amateur. By Arthur Hope, author of "Sorrento and Inlaid Work," and "Designs for scroll sawing," etc. Chicago: The Colegrove Book Company. 1882.

It appears that during the past five or six years the author of this little book has received very many letters from young men, sometimes from boys and girls, asking him for some information about engraving, whether it were an easy art to learn, or what kind of tools to get, where to find a good book of instructions, etc. Very innocently he has replied to the various inquiries, and supplied the desired information, not dreaming that each one to whom he had thus replied would expect him to explain all the practical details of the art. The books of instruction which he had recommended would seem to have been written by those who had forgotten or overlooked the difficulties with which the beginner is beset, or explained them in such a manner that only experienced engravers could understand the explanations. So frequent have these inquiries been, that the author has felt compelled, in self-defense, to prepare a book of instructions, which can not fail to be of great value to the amateur engraver.

"Philosophy of Spiritual Intercourse," by A. J. Davis. Contains an account of the very wonderful Spiritual Developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly on the subject of "Spiritualism," and its positions and principles and good counsels have stood the test of thirty years of the most varied and searching experiences by thousands of mediums and investigators. Price, $1.25. For sale at this office.

NATURE THE ONE AND ONLY DEITY, and Humanity in its Entirety, in all its Stages of Being. Nature's Highest Expression. John Franklin Clark. Boston: Colby & Rich. 1882.

The author finds no "Spirit of Good," no "Spirit of Evil," no "Deity," no "Devil," no "Great Positive Mind." He simply finds nature composed of two primeval substances, which he terms spirit and matter, and he concludes that man and woman are nature individualized and personalized, the basis for the beginning of a further and higher unfoldment of its inherent qualities and potentialities. His conclusion is that nature is a unity in all its parts, and that no part owes a debt by the action of any other part or parts of nature towards it. "As well might it be claimed," says the author, "that the head owes a debt of gratitude to the body for its existence as that a human being owes anything to nature for its existence, or to any being that can be conceived of. Nature has created nothing, and every form of being is but the expression of nature."

"Ingersollism or Christianity: Which?" is the title of a late sharp review of Col. Ingersoll by the widely known lecturer, Dr. J. M. Peebles. Among the endless criticisms of "Ingersollism," this review by Dr. Peebles seems the one best adapted to meet the needs of the busy masses who have been to some extent misled by the wit and eloquence of this popular representative of atheistic skepticism. The author has shown rare skill and judgment in compressing so much right matter into the small space of twenty-four pages. The candid tolerant spirit of the essay is most admirable, well calculated to hold the attention of an antagonist; he cordially commends when he agrees, and courteously dissents where he differs. He forcibly exposes the injustice and unfairness of Ingersoll and and other anti-christian critics, in attacking the absurd dogmas, Romanism and obsolete Calvinism as the real Christianity of Christ. The serious and thoughtful will thank Dr. P. for his keen rebuke of the irreverence and levity which can trifle and jest with the grave problems of God and human destiny. Ingersoll's cold agnostic creed, "his voiceless lips," "dreamless sleep," "silent and pathetic dust," is feelingly contrasted with the exulting language of Christian hope. He ably touches the scientific and metaphysical arguments for the existence of God and the immortality of the soul, but most readers will think his assumption rather misty that the soul is "not matter" but "divine substance." Pagan moral systems are put in vivid contrast with the Christian code. The author's intimate personal knowledge of the world, especially of Oriental society, adds peculiar value to historical proofs of the vast superiority of Christianity. He fortifies his position by quotations from such high rationalistic authorities as Mill, Humboldt, Lecky, Tyndall, etc. He makes short work with the historical quackery that would class Jesus with pagan myths, by a valuable synopsis of evidence which has satisfied the best German scholars of his reality, and the general truth of his history. By seizing the strong points of evidence the author has condensed the force of a volume into a few pages. The busy Christian annoyed by the vague assertions of ignorant skeptics, will find this little work a convenient and valuable pocket companion. Dr. Peebles's theory of Bible inspiration is not of the extreme orthodox type, but seems not very different from theories now tolerated by theological professors in the best evangelical colleges. We believe the churches cannot spread a better tract among the masses to repel the assaults of Ingersollism. S. L. T.

The fortunes of the German Palatines in the American Revolution have suggested a new book by a new author, entitled "Paul and Persis; or, the Revolutionary Struggle in the Mohawk Valley." The story is founded on fact; the author, Mrs. Mary E. Brush, being a descendant of the Palatines.

Magazines for November Received.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Sewer-Gas, by Frank Hastings Hamilton, M. D.; The Science of the Present Period, by Emil Du Bois-Reymond; Some Curious Vegetable Growths, by W. H. Larrabee, (Illustrated); The Law of Human Increase, by Nathan Allen, M. D., LL. D.; Science in Relation to the Arts, by C. W. Siemens, F. R. S.; Physiognomic Curiosities, II. by Felix L. Oswald, M. D.; The British Lion, by W. Boyd Dawkins; Scientific Farming at Rothamsted, by Manly Miles, M. D.; Who was Primitive Man? by Professor Grant Allen; Life among the Battas of Sumatra, by Dr. A. Schreiber; Sketch of Charles Adolphe Wurtz, (With Portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Two on a Tower; How Shall the American Savage be Civilized? Midnight; A Ride in Spain; Studies in the South; Under the Sky; Tapestries; Beaumarchais; The House of a Merchant Prince; Domestic Country Life in Greece; Rufe Jones; Recent Memoirs of Cicero; A Modern Instance; Daniel Macmillan; The Contributors' Club; Books of the Month. This number contains very interesting and varied reading.

THE MAGAZINE OF ART. (Cassel, Petter Galpin & Co., London, Paris and New York.) Contents: The Shepherdess and her Flock; A Representative American; Kabyle Pottery, The Harbinger of the Renaissance; Greek Myths in Greek Art; Studio-life in Paris; The Cathedral of Orvieto; "Abandoned"; Keramics in Japan; "Jolly Companions"; Art Notes; American Art Notes.

Magazines for October not before Mentioned

WILFORD'S MICROCOSM, (A. W. Hall, Ph. D., New York.) This is a Religio-Scientific Monthly, devoted to the Discoveries, Theories and Investigations of Modern Science, in their bearing upon the Religious Thought of the Age; with other matters of general interest.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) Contents: Sir Garnet Wolseley; Geo. Combe; The Study of Phrenology made easy! The Physiognomy of the Nose; Lectures on Phrenology; Ill-Fitting Shoes; Thought-Reading; How Uncle Tom escaped from the Comanches; An Earthquake or a Boy; Poetry; Facts and Gossips; Correspondence; Answers to Correspondents.

THE SIDEREAL MESSENGER. (Conducted by Wm. W. Payne, Northfield, Minn.) Contents: Small Planetary Nebulæ; The August Meteors; Transit of Venus; The Evolution of the Earth; Hints on observing Meteors; The Solar Eclipse of May 1883; Distance of the Stars; Editorial Notes.

THE PANSY. (D. Lothrop & Co., Boston.) A monthly magazine for youngest readers edited by the popular story writer for children "Pansy" (Mrs. G. R. Alden.)

THE VACCINATION INQUIRER. (No. 114 Victoria St., Westminster, S. W. England.) A Health Review, being the organ of the London Society for the abolition of compulsory vaccination.

The Normal Teacher and the *Teacher's Examiner* have been consolidated and will appear in the future under the name of *The Normal Teacher and Examiner*. All of the contributors of both papers will be retained, and many new ones added. The editors, J. E. Sherrill and Frank F. Priggs, hope this change will meet the approval of subscribers and friends and receive their hearty co-operation and patronage. Still published at Danville, Ills.

GOLDEN DAYS. (James Elverson, Philadelphia.) This is an interesting weekly paper for boys and girls.

"The Inner Life; or, Spirit Mysteries Explained," by A. J. Davis. This is a Sequel to "Philosophy of Spiritual Intercourse," recently revised and enlarged. It presents a compend of the Harmonial Philosophy of "Spiritualism," with illustrative facts of spiritual intercourse, both ancient and modern, and a thorough and original treatise upon the laws and conditions of mediumship. Cloth $1.50. For sale at this office.

The first step towards greatness is to be honest, says the proverb; but the proverb fails to state the case strong enough. Honesty is not only the "first step towards greatness"—it is greatness itself.—*Bovee*

For "Our Boys in India," a new book for boys written by Harry W. French, the famous traveller and lecturer. Nearly all the illustrations are from special photographs taken for the author while he was in India. The book is full of stirring adventure, as well as of interesting and instructive matter.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 28, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The Scientific uses of the Imagination.

In the advancement of any party or sect the cool, dispassionate, methodical, careful thinker can seldom move the lower strata of either the moral or intellectual constituency with which he has to deal. Such work must be delegated to one who embodies in himself the partizan, the impulsive, the passionate, the superstitious, the fanatical; one whose skillful use of the imagination can draw pictures to inspire with zeal the class for whom intended; who can say just enough in vague generalities to fire the imagination of his followers and yet say but little of real significance after all. The veteran editor of our Boston contemporary has an adroit and skillful way of arguing to his following that a mole hill is a mountain; he knows exactly how indefinite should be the lines of his picture that the heated imagination of his readers may fill in the foreground to suit themselves. He knows that an appeal to the selfish interests of a few will inspire those few with more zeal to help him on than any appeal, no matter how sound and strong, intended for the general good of the whole and addressed to the average citizen of good repute and fair common sense. Though our New England brother be neither a careful student of evidence, nor a scientific investigator of spirit phenomena, surely he is an expert manipulator of the keys which touch the strings of Imagination. Upon the exposure of certain tricksters and the publication of the views of a number of prominent Spiritualists, he posits his leading editorials in the *Banner* of October 14th. In one of these articles he materializes from his imagination a frightful picture and labels it "The War on Mediums." In the preparation of this picture the old gentleman's warm fancy had full play. Evidently he had a vision. Before his excited gaze there passed in panoramic view a file of the "persecuted." Heading the procession was the noble form of Bliss, the vulgar and self-confessed trickster, followed by his Spanish consort Christina; then came the manly figure of Nelson Holmes, the forger and spirit personator; keeping step with him, the gentle Jennie, the partner in his joys and jokes upon the public, holding in her right hand the mask found upon her person when simulating a spirit at the house of that wretched medium devourer, W. R. Tice. As she passes the veteran editor she gazes mournfully into his flowing eyes and raises the mask to remind him more strongly of her devotion to Spiritualism. Next in line came the innocent looking P. L. O. A. Keeler (called by irreverent punsters Peel-away Keeler) without coat, vest or boots, and wrapped in a long garment of sheeting closely resembling a rector's robe; placing his white right hand over his depressed heart he plaintively murmured:

"Dear defender of the faith! I appear before you in this angelic attire that you may recall that thus arrayed was I when those wily persecutors laid hands on me as I was helping the good spirits to materialize at No. 8 Davis St., in your cultured city, as detailed in the Boston *Globe* of March 10th, 1881. The cave of gloom into which I was cast by this unwarranted interference has been torture. Lately by the help of your friend, that frisky free lover, Moses Hull, I have been able to catch a glimpse of light. But O, my dear patron this 'persecution' is driving me to distraction. With our mutual friend Othello I'm led to think, as it were, that my occupation is gone—at least, it is getting too hazardous. Save me! Save us all!" This eloquent appeal stirred the veteran to the limit of self-control, but restraining his emotion, he looked again and, behold where "Peel-away" had stood, was now the seraphic Mrs. "Crindle"-Reynolds. Her majestic form was arrayed in costly robes, the diamonds trembling in her ears only less brilliant than her eyes, which were moistened by tears of compassion at the plight of her patron. Suppressing her emotion, she seraphically warbled:

"Sweet, gentle old man! Soft tongued benevolent bachelor! Forgive me, pray! for appearing before you thus gorgeously arrayed, with no token of my trade. Alas! the vandals of Clyde, Ohio, and of Brooklyn, despoiled me of those spiritual emblems so potent in any appeal to your august person. Tin horns, masks, muslin and wigs have I none left wherewith to excite your pity. But when I remind you that though I have no tin horn, I am all the way from the Golden Horn where my reputation is far different from that of the prudish wife of Cæsar, where I am sometimes compared to Sapphira, the dear old soul, for my truthfulness, and above and beyond all when I remind you my cause is espoused by the relic of Kiantone and Two Worlds aided by a lawyer,—they having proven that but for the intervention of mischievous or evil spirits my persecutors would have no cause of action; when I rehearse all this, I feel, I know, you will count me in among those you are bound to defend. Adieu, valiant warrior, you know your obligations to the craft. See that none deter or make you afraid, and I'll see to it that Mr. Gruff and little Effie, those dear familiars of mine, shall strengthen you in your hour of trial and aid in inspiring editorials which shall strike terror to the hearts of our persecutors."

Thus one by one the long list of "persecuted" pass in review, each telling the tale of woe until at last comes the majestic form of D. M. Fox, his face beaming with that stereotyped, persuasive smile. The man of the *Banner* groans and instinctively shrinks a little—just a little—when the proffered hand approaches. This shrinking is noticed by the quick eye of the Fox who in his blandest tones says: "Dear Luther, shrink not! though you well know I am a rascal, yet because I am such is it not all the more proper I should act as file closer of this precious squad. Am I not the materialized, living embodiment of Pecksniff? Can I not discount Oily Gammon at his own game? You know much of my reputation. You know those vile persecutors have kept me tramping from one State to another these many years. You know I am, in the vernacular of the police court, a "confidence man." You have heard that I am constitutionally opposed to paying borrowed money. You know how I swindled Dr. Childs of Philadelphia out of $1,200. You know of my crookedness here in your own Athens of America, as graphically portrayed in the Boston *Herald* of December 12th, 1875. I know you must recollect this, because in 1876 in answer to my persecutors in Toronto, who wrote Colby & Rich as to my standing, your firm sent them that very *Herald* and said of it: 'A careful perusal of the same will answer your inquiries,' thus assuming the *Herald's* statement as your own. You know, too, that my domestic record is mixed. You know that I have practically exemplified the beauties of free love. You know that I have been driven by my persecutors from place to place until I have been forced beyond the mighty Mississippi, where I hope the wicked people will not learn my true inwardness until it is too late—for them. Knowing all this and much more, you must see in me a fit advocate for those dearly beloved brothers and sisters who have just passed in review before you at this very critical hour, each telling a tale of woe. I've published a leader in my little paper about the war on these needy friends of ours, and I want you to choke down all scruples and evolve from your capacious brain a similar editorial, and don't forget to quote largely from me, just to make it more binding, as it were. Don't forget!" "Hold!" cries the *Banner* visionary. "Enough! I feel the ectasy upon me. Ho there! Day, bring your Chief, sharp pointed pencils, a dozen or more, and with them paper, white, strong and plenty! Tell all callers I am out!! Bar the door!! Stop up the speaking tube, lest the worldly varlets in the counting room should pester me! Let all be silent while the divine frenzy lasts! The conditions are perfect. I shall forthwith materialize a leader that shall ring around the world and cause the persecutors of these poor innocent unprotected people to tremble and to quake. It shall bear the ominous title: 'The War on Mediums.' Not a new title but, like the 'bloody shirt,' it is always inspiring—to such as have this night visited me, and to their dupes."

Mrs. Sarah Graves, of Grand Rapids, Mich., starts for California the 27th of this month, and will remain there during the winter. She is one of our most efficient workers and will be greatly missed in the vicinity where she lives, for she is frequently called upon to officiate at weddings and funerals. She has lectured lately at Sparta Center, Mich. She gives her best wishes to the Detroit Convention, and hopes that all will attend who feel that spiritual growth is needed and who claim to teach our spiritual philosophy. She is heartily in favor of a sifting process that each one may know the good and true from the false. We hope she will have a pleasant time in sojourning on the Pacific Coast, and return in the spring rejuvenated and prepared to continue her work here.

"The War on Mediums."

Such is the ominous title of a leading editorial in a late issue of the *Banner of Light*. That paper takes up the cry as it comes from the City of Brotherly Love and from a smart Iowa town, and makes strong affirmations and charges as follows:

"Whatever the apparent result of our work we can trust the divine plan. The present war upon Mediums is by no means to result, therefore, according to the designs of those who are engaged in waging it. Of course it is to eventuate only in good, though very far from the expectations of those who are carrying it on. The intention to break down mediums will be thwarted by invisible power and turned only into an agency for their good. But it never can be a consolatory thought with these plotters of mischief that their work has finally injured none but themselves.....

"In a very just and timely article on the subject, *The Spiritual Offering*, published at Ottumwa, Iowa, asserts with truth that 'never since the first communication made glad the heart of mortal, has there been such a determined and persistent attempt to destroy Spiritualism as the movement known as the *war upon Mediums*; nor could efforts in any other direction have proved as detrimental; for mediumship is the chief corner-stone of Spiritualism.'

"It appears precisely as if certain dissatisfied and constitutionally unhappy persons were angry because Spiritualism is beyond the reach of their arbitrary and irresponsible control. They seem to prefer to have no Spiritualism unless they can dispense it themselves. Hence they seek by every method known to the ingenuity of malice to drive out of the field all prominent mediums for phenomenal manifestations, and to work upon others by sheer intimidation to such an extent that they shall not dare to give the public the benefit of their mediumistic power. In this way they hope to get rid altogether of trance and inspirational mediums.

".....And what do these persons who are engaged in waging such a war expect to gain from it? It is clearly a work of intended destruction in the first place; but the ulterior purpose is a selfish and ambitious one.....

"This war on the mediums is, beyond all question, the first danger which now seriously threatens mediums. Its first result will be the loss of the public confidence in them, which will inevitably injure their health and shorten their lives, then prevent the development of other mediums, and finally bring on the decay of general interest and a rapidly spreading stagnation. Therefore do we echo the ringing words of *The Spiritual Offering*: 'Let all true Spiritualists stand like a wall of fire between mediums and their deadly foes.' For these foes are indeed deadly and desperate. They mean to extirpate the last traces of mediumship, leaving it rather a tradition than a memory. For some unexplained reason they seem to think the phenomena the worst foes that Spiritualism has; as if one were to denounce and discard the alphabet out of which the language is wholly made. They treat mediumship as if it were the worst enemy that Spiritualism could have."

These are grave charges, and their gravity is still further deepened because they are made against men and women who enjoy not only the respect and confidence of hundreds of thousands of Spiritualists, but are looked upon by the world at large as reputable, law abiding people. True, the *Banner* with its accustomed lack of straightforwardness fails to support its rambling charges with the names of offending parties, and specifications as to the particular acts of "war" in which they have taken part. Yet Spiritualists and others familiar with the current Spiritualist press of America and England know against whom the *Banner* levels these charges, and the jesuitical pretense of assuming to deal impersonally deceives nobody as to the real intent of that paper. The editor of the Boston "organ" well knows that charges of nothing in particular, made against nobody in particular are entitled to no weight. The JOURNAL would treat these charges with silence as they deserve, were the people against whom they are leveled the only ones interested; but such buncombe is often not understood by those unable to give the subject attention in all its bearings.

Who are these people whom the *Banner* denominates as, "plotters of mischief," "constitutionally unhappy and angry persons," "selfish and ambitious" ones, "deadly and desperate foes"? The JOURNAL will name a few: "M. A. (Oxon.)" a learned gentleman, graduate of Oxford, author of several widely circulated books in support of the facts and philosophy of Spiritualism, a clairvoyant and writing medium, and regular contributor to two leading London Spiritualist publications; C. C. Massey, Barrister-at-Law, translator of Zöllner's "Transcendental Physics" and contributor to the Spiritualist press; E. W. Wallis, trance lecturer; J. J. Morse, medium and lecturer; Emma Hardinge-Britten, medium, author, and one of the most brilliant and effective lecturers, whose inspirations have stirred the hearts and quickened the spiritual life of hundreds of thousands scattered through England, France, America and Australia; Thomas Shorter, formerly editor of the *Spiritual Magazine* of London, an able writer and devoted Spiritualist; E. Dawson Rogers, editor of *Light*, London; J. S. Farmer, editor of the *Psychological Review*, London, author of "A New Basis of Belief," one of the very best books in the list of Spiritualist literature; John Fowler of Liverpool, a wealthy gentleman of philanthropic spirit and active zeal in the propagation of Spiritualism; T. Barkas, F.G.S., a long-time prominent writer and investigator; Hay Nisbet, publisher of Spiritualist books, etc., etc. The crime of these people in the eyes of the *Banner*, is that they assert after long experience and careful observation, that they know deception is sometimes practiced by mediums; that dark circles and dark cabinets tend to increase deception and opportunities therefor; that they are earnestly and intelligently seeking the surest way to eliminate fraud and secure the best methods for the satisfactory exposition of the various phases of physical phenomena. Coming to Americans, to whom the *Banner* refers, the following brief and incomplete list will answer: A. J. Davis, Hudson Tuttle, Dr. Eugene Crowell, Mrs. F. O. Hyzer, H. H. Brown, A. B. French, Wm. E. Coleman, Mrs. E. L. Watson, Thomas Gales Forster, Wm. Denton, Lyman C. Howe, Mrs. E. F. J. Bullene, S. B. Nichols, W. R. and T. S. Tice, Wm. C. Bowen, Newman Weeks, Lita Barney Sayles, Bronson Murray, P. E. Farnsworth, Mrs. H. M. Poole, Giles B. Stebbins, Dr. A. B. Spinney, A. J. and Maria M. King, Prof. and Mrs. Payton Spence, J. B. Sammis, Mrs. Fannie Davis-Smith, Dr. Joseph Beals, M. H. Fletcher, A. T. Pierce, Silas Bigelow, Geo. H. Colby, Susie M. Johnson, David Jones, Mr. and Mrs. A. S. Winchester, and Mrs. O. T. Shepard, people widely known in their respective capacities as authors, mediums, lecturers, or active workers. In addition to these can be named hundreds of others equally prominent, whose names space forbids mentioning, together with tens of thousands known in the private walks of life as upright citizens and intelligent, devoted Spiritualists. Classed with these people under the same charge, may be named the newspapers, *Light for All*; *Olive Branch* and the RELIGIO-PHILOSOPHICAL JOURNAL. Against these people and papers the *Banner* brings the same general charge of "War on Mediums," though it would vary the specifications of the charge to meet individual cases. These parties and papers are in one way or another and to a greater or less extent, guilty of some one or more of the following overt acts of war:

The affirmation that (1) Deception is consciously practiced by some mediums. (2) Error and deception abound in what is offered to the public as spirit phenomena. (3) The manifestations of physical phenomena under prevailing methods, are often misleading and too apt to prove inconclusive and unsatisfactory. (4) Phenomena which can be accounted for in two ways, are of no value as proof of the claims of Spiritualism. (5) Every séance must stand on its own merits independent of all others. (6) Mediums like other mortals, must be held responsible for their acts; a medium's claim of irresponsibility because under the influence of another spirit, should usually have just the same weight in pleading extenuating circumstances, as does that of the man who pleads he committed the crime charged, under the influence of alcoholic spirits. As a rule each individual attracts to himself the class of spirits most congenial to his nature. (7) Mediums should strive to lead moral lives and observe the rules of health; never taxing their medial gifts to the extent of exhausting the physical system. By so doing they will run little risk of being controlled by tricking spirits either in or out of the flesh. (8) A person caught in the act of personating a spirit should be exposed, that the public may be duly warned. (9) The persistent attempts made by the *Banner* and some of its correspondents, as well as by a scurrilous sheet published in Philadelphia, to screen those exposed in their nefarious practices, by denying the truthfulness of statements made by honored and reputable witnesses to such exposures, and by denouncing and abusing said witnesses, is unjustifiable, contrary to the ethics of Spiritualism, a disgrace and damage to Spiritualism. (10) The assumption that masks, muslin and other paraphernalia of deception are conveyed into the cabinet and placed upon the unconscious medium through the "intervention of evil or mischievous spirits," is unsupported by trustworthy evidence and fraught with immense danger to the spiritual movement. And furthermore, granting the assumption of such intervention is correct, then it is all the more necessary that mediums should sit under such conditions as shall render any such work on the part of said spirits impossible. In fact, as forcibly put by J. Frank Baxter in one of his lectures, "this cry of evil spirits has too long obtained, even if true,"—that is, as a justification for wrongdoing and in support of the claim of non-responsibility. (11) A distinction should be made between those composing the large class of honorable, trustworthy mediums, and the smaller class of mountebanks and tricky mediums who are plying their deceitful practices under the guise of Spiritualism. (12) The time has come when Spiritualists the world over should unite in relieving the profession of mediumship from the odium now resting upon it, by driving out of the ranks those pretenders and tricky mediums who are bringing disgrace upon honest mediums and damage to the cause of Spiritualism. (13) All the phenomena of Spiritualism have been and can be presented under conditions that preclude the possibility of deception or mistake, and all attempts to present them otherwise should be discountenanced and suppressed.

These specifications show the strength of the *Banner's* ground of action. The army which the *Banner* claims is making war upon mediums is composed of Spiritualists, people who know of the continuity of life beyond the grave and the ability of spirits to return and manifest in various ways. They are the warm friends of all honest mediums, and defend and protect such upon every occasion.

The *Banner* purposely made its charges as to individuals, and their acts indefinite; the omission has been supplied by the JOURNAL, and if the bill of particulars is not satisfactory to the *Banner*, then let that paper name the offenders, the offended, and the particular offenses, which constitute the "war upon mediums."

The Rev. Arthur T. Pierson, late of Detroit, but now of Indianapolis, makes a vigorous protest against rented pews. He maintains that in the early times of Christianity all places of worship were free, and the services voluntarily conducted by ministers and others who had no stated salary. In those days the Lord's people paid the expenses by voluntary gifts. Mr. Pierson claims that renting or selling pews introduces a human and ungodly proprietorship into the Lord's house, that it fosters a self-righteous spirit in the ungodly who pay pew rent; and that it tends to measure and weigh men by the money standard. He would have free-will offerings brought every Sunday, such as the people can fairly afford, and the expenditures limited by the amount of these offerings. Mr. Pierson is also earnest in his opposition to "unconsecrated airs warbled by paid choirs under the inspiration of brandy and vanity."

Mr. Baxter's Tests last Sunday.

The descriptions of spirits and details connected therewith were, with one exception, more brief than on other evenings, yet none the less convincing. The first case was that of a son of Mr. and Mrs. Bundy which was given with phases of mediumship not before exhibited by the medium in some years. As the printers are waiting for copy at this writing the particulars of the case will be given in a later issue. The other spirits recognized were Judge Boardman, formerly of Waukegan, Dr. Samuel Maxwell, Rev. Orrin Abbott, Jennie Lewis, daughter of Dr. Thos. Lewis, Dr. C. V. Dyer, and Daniel Cameron. A spirit giving the name of Daniel Lyman and saying he lived in Chicago in an early day was not recognized. From the circumstances of the description it is inferred he was connected with a flouring mill. Another spirit whose recognition was not acknowledged was Mrs. Louise Palmer, wife of Edmund Palmer.

PROGRAMME OF EXERCISES FOR SUNDAY, OCT. 29th. MORNING SERVICE, 10:45.

1. Song: "Banner of Truth." 2. Poem: "Strike for the right." 3. Song: "Over there." 4. Lecture: "The development and demands of Spiritualism." 5. Song: "Dare to do right."

EVENING SERVICE, 7:30.

1. Song: "Watching by the golden gate." 2. Poem: "My creed. 3. Song: "Better there than here." 4. Lecture: "Spiritualism and the church, face to face." 5. Singing. 6. An exercise of mediumship, as circumstances allow. 7. Song: "Always remembered."

Postponement.

The musical and literary entertainment to be given by Mr. Baxter and others, and announced for Thursday evening, the 26th, has been postponed to Friday evening, the 27th. The necessity for this is that the previous engagement of the hall for Thursday evening had been forgotten, and it was not discovered by the owner until after the close of the evening service last Sunday. The JOURNAL will reach city subscribers in time to notify them of the change, and prompt means will be taken to bring it to the attention of others intending to be present. The occasion promises to be most delightful.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Mrs. Emma Tuttle has our thanks for a box of lovely flowers.

Mrs. L. A. Pearsall has been lecturing at Sparta Center.

Mr. A. R. Dyer of Denver, Colorado, is spending a few days in town.

Next Sunday closes Mr. Baxter's engagement in Chicago.

Mrs. J. T. Lillie has been lecturing at Watertown, Dakota, to good houses.

Ellen M. Bolles, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

Mrs. Bonham, residing at 32 Ogden avenue, is well spoken of by an experienced correspondent, as a good medium.

Mr. Chandler, of Vermillion, Dakota, has built and furnished a hall, which is open to lectures on Spiritualism and free thought.

Mrs. J. T. Lillie will lecture for the Second Society of this city during November. She will be assisted by her husband who is a good singer.

A. B. French lectured last Sunday evening in South Chicago. He is now the owner of about a dozen buildings in that thriving city.

The series of receptions given at Mr. Haymounts, No. 23 Bishops Court, during the past few months, have resulted in great good to the cause of Spiritualism.

Mrs. Mary Gould of Boston, will start for Chicago, Nov. 1st. She will remain here for some time in the exercise of her mediumistic powers.

Mrs. M. C. Friesner, Magnetic Healer, is now located at 395 West Madison Street, up stairs, where she will be pleased to see friends and attend to patients.

Mr. Frank W. Jones, of Benton Harbor, Michigan, has our thanks for a large basket of beautiful grapes. In his new occupation he evidently don't forget his old friends.

W. A. Wells's Normal Academy is located at Vicksburg, Kalamazoo Co., Mich., instead of at Kalamazoo, as previously stated. It is a liberal institute and worthy of success.

On Oct. 17th the friends of Dr. D. J. Stansbury of New York City, tendered him a reception at the residence of Mrs. D. Archer, Cleveland, Ohio. Dr. Stanbury is *en route* to the Pacific Coast.

Mr. J. C. B. Pooler lectures for the Brooklyn Spiritual Fraternity in the Church of the New Spiritual Dispensation, Friday evening, Oct. 20th. Subject: "Crime and its Punishment."

Jerome C. Seiltzman of Whitewater, Walworth county, Wisconsin, thinks that a good magnetic healer would do splendidly there. Those who wish to find out the special advantages of the place, can address him.

The Rev. Sunrise Dam, an Oneida Indian, is traveling as a revivalist. He tells his congregations that his pious mother called him to her deathbed and asked him to go to a secluded place and pray. He did so, and heard a loud voice from Heaven commanding him to throw away his tomahawk and scalping knife. A great ball of fire burst over his head, and other phenomena marked his conversion. He adds that his tribe refused to believe his story, and remained scoffers.

Prof. Henry Kiddle, of New York City, will occupy the desk of the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle, Brooklyn, N. Y., on Sunday, Oct. 22nd, at 10:30 A. M. All are cordially invited.

Dr. Herbert Spencer, who has been two months in this country, will sail for England this week, his health being so feeble that he dare not extend his trip. He has not been west of Pittsburg, and is very much disappointed at not being able to see Chicago and the Western States.

A convention of Baptist clergymen and laymen, which was in session for several days at Hamilton, Ontario, declined to demand of the premier the introduction of the Bible as a text book in the public schools, as they do not wish to interfere with the religious liberty of any citizen.

Mrs. C. Fannie Allyn will lecture for the Second Society of Chicago the Sundays of December. Western Societies desiring to secure her services for winter and spring engagements, can address her at Stoneham, Mass. She is now speaking for the Society in Philadelphia; during November she will speak in Manchester and Portsmouth, N. H., and Peabody, Mass.

It was a very unfortunate selection of a hymn which a minister once made. He had finished a good sermon on the vanity of worldly things when he gave notice: The parties to be joined in marriage will present themselves after we have sung the 225th hymn, beginning: "Mistaken souls, that dream of heaven."

G. H. Brooks has been lecturing at Portage and Milwaukee, Wis. He leaves shortly for Eureka Springs, Ark., and will lecture to the friends, if they so desire, along the Alton and St. Louis R. R. and the Iron Mountain R. R. from St. Louis, for such compensation as they may feel able to pay. Mr. Brooks can be addressed in care of this office.

The JOURNAL is now made ready for press—the outside pages—on Monday night. This is made necessary in order to get the mail off promptly, owing to the immense amount of business in the Post Office here. Matter intended for insertion should get here on Saturday, and certainly not later than the first mail on Monday. Correspondents will please bear this in mind.

Services were continued in the Spiritual Temple last Sunday, when W. J. Colville delivered two inspirational discourses to good audiences. The morning subject was: "Prayer in the light of reason and Nature's law." Evening: "What can we positively know of God." The leading point in the morning lecture was in relation to the influence of our thought upon the Spirit-world.

W. J. Colville will deliver the fourth lecture in the series of discourses on the "Sermon on the Mount," next Sunday morning at 10:45 A. M., the special topic being, "The Need of Concentrating our Energies on the Duty of To-day. Evening lecture at 7:30. Subject: "Joan of Arc and the Philosophy of Clairvoyance." The subject for Mr. Colville's parlor lecture, Friday evening, Oct. 27th, is "Vulcan, Mercury and Venus." Subject, Nov. 3rd: "The Earth and Man."

Mrs. M. M. Chandler of Vermillion, Dakota, called at our office last week. She gave a glowing account of the activity and prosperity of Vermillion. Since the freshet, last spring, which carried everything before it, the city has been rebuilt upon the bluffs, the population has doubled and the prospects are encouraging. The State University opens soon with sixty or more pupils and the graded public school has been enlarged to accomodate the increase of attendants.

We have received the advance sheet of an article on the new offices of the Century Company, which will be used in the Publishers Department of the November *Century*. No doubt there are many, both old and young, who often feel a curiosity to know something of the office life of these popular magazines, the *Century* and *St. Nicholas*, and will read the article with interest. The illustrations are fine, showing the editor's room, business office, the art room, etc., etc.

Mrs. Maria M. King sends us an article in reference to the Detroit Convention, but too late for this issue to be published in full. She says: "I am heart and soul with any body of Spiritualists who will organize on a consistent basis of principles, of which the recognition of religion and the necessity of spiritual culture shall be the chief corner stone. What we want is an organization that can shelter those who have advanced out of the old sects, but who want a home where their religious instincts can be satisfied as well as the intellectual."

S. B. Nichols writes: "Miss A. M. Beecher, a lady of rare intellectual and spiritual gifts, is giving a series of Sunday evening discourses in the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle, Brooklyn, N. Y., explaining the Declaration of Principles of the Church. Sunday, October 22nd the subject will be, "Unlimited Progress;" Oct. 29th, "Inspiration and Spiritual Gifts;" Nov. 5th, "Commission of Spirits;" Nov. 12th, "Authority and Individual Responsibility;" Nov. 19th, "Freedom;" Nov. 26th, "Awards;" Dec. 3rd, "Salvation;" Dec. 10th, "Saviors;" Dec. 17th, "The Christ."

Fannie E. Short, of Belleville, Wis., gives a report of the lectures of G. H. Brooks. He has lectured at Storm's Prairie, Faulkes's Schoolhouse, Paoli, Albany, and Dayton. In conclusion she says: "On Monday evening, Oct 2nd, at the residence of Mrs. James Faulkes, a sociable and birthday party was given in honor of our esteemed friend, at which the Spiritual society presented him a handsome gold-headed cane as a token of the heartfelt gratitude to him for the noble work which he has performed while in our midst."

Mrs. Milton Rathbun of New York City, will lecture for the Brooklyn Spiritual Fraternity, Friday evening, Oct. 27th, in the Church of the New Spiritual Dispensation on Clinton Avenue. Subject: "Come up Higher."

Wm. E. Coleman writes as follows from San Francisco, Cal.: "Mrs. E. L. Watson, having received a liberal offer to lecture at Melbourne, Australia, has concluded to accept it. She delivered her farewell lecture in San Francisco, October 15th, leaving for Australia on the 19th inst. She will probably remain away four months. Her absence will be a serious loss to the Spiritualist Society here, having attracted large audiences for two years."

H. H. Brown is now in Vermont, and will speak in that State until Nov. 20th, attending the convention in Essex Junction, Nov. 3rd, 4th and 5th. Nov. 26th he will speak in the Spiritual Temple, Boston. Western Spiritualists are requested to note that he starts westward from New York City, Dec. 1st, and would like engagements for week days and Sundays in Western New York until the 15th or 20th, then in Ohio until the 26th and in Michigan until the 31st. January he would like to make engagements in Illinois. Address him for terms and dates at 868 De Kalb Ave., Brooklyn, N. Y.

Mrs. J. T. Lillie, as has been announced heretofore, is to lecture for the Second Society of this city during November. Mrs. Lillie is very popular in the East as a trance speaker, and is highly spoken of wherever she goes both as lady and a lecturer. Mr. Lillie we are told is a fine singer and adds greatly to the interest of the meetings by the exercise of his talent. During the Chicago engagement it is probable that Mr. and Mrs. Lillie would fill engagements for week evening lectures within a circuit of 75 miles of this city. Those interested can address her in care of this office as to time and terms. This is an opportunity that should be improved by those desiring spiritual lectures.

The *New York Herald* says that the socialistic labor party, defeated by the police last summer in their efforts at making a funeral procession a pretext for a corner-stone laying on the Sabbath, have now outwitted the authorities in the matter of the Liquor law, and are publicly and with impunity getting drunk and noisy in Williamsburg every Sunday afternoon, amid the blare of brass horns and the hum of many voices. The following on a large sign does not give exactly the character of the place:

CHURCH OF OUR SAVIOR: HUMANITY.
Owned by the Working Population of Brooklyn.
Every Sunday, Free Religious Exercises
with Musical Accompaniment.

There was music by a band, and those present were "worshiping" by drinking lager, which they paid for by a contribution to the "building fund." The whole arrangement was simply an ingenious method to evade the liquor law, and it seems to have been successful.

Our evangelical Christian friends who so warmly supported their brother, Rev. A. A. Waite, in his alleged exposures of Spiritualism, will no doubt realize more fully the true inwardness of their protegé by reading the following item which is going the rounds of the press:

"At North Adams, Mass., the wife of Rev. A. A. Waite, of Savoy, has filed a bill for divorce on the ground of adultery. The Waites were married at St. Louis in 1868, and Mrs. Waite asks for the custody of her three children. Some letters which Waite has written to Lena Capron, his 20 year-old niece, who traveled with him in the west for a year and is now in Savoy, are wonderfully loving and sickening. He addresses her as 'Darling truey,' and in one of them he says a Lynn woman desires intimacy with him."

The stupendous facts of Spiritualism can not be put down by the clergy. Instead of encouraging scalawag preachers in their efforts to "explain" spirit phenomena, church members will do well to investigate for themselves, and this, multitudes are doing. Hence the animosity of the ministers, whose only hope of success rests on the permanency of ignorance.

Musical and Literary Entertainment at the Spiritual Temple.

To the Editor of the Religio-Philosophical Journal:

A very successful and highly interesting musical and literary entertainment was given in the Spiritual Temple, Indiana Avenue and 25th Street, Wednesday evening, October 18th. About 200 people were in attendance, all of whom seemed to thoroughly appreciate the efforts of all the artistes. The proceedings commenced with a fine piano duet by Herr Victor Vogel and Miss Langley, who were followed by Mrs. Simmons, the talented organist at the Temple, who sang a beautiful ballad with fine effect. W. J. Colville and Miss Ada Turk then favored the audience with fine singing. J. F. Baxter then read a sublime poem with great expression, Charles Bushnell following with a fine baritone solo. Mr. Baxter next charmed all his hearers with one of his inimitable vocal feats, he receiving as is customary, a rapturous encore. During the pause between the first and second part of the programme, W. J. Colville under influence of Winona, gave a very pleasing poem on "The Star of Hope," and "The Power of Faith"—subjects given by strangers in the audience. The second part of the entertainment opened with a comic-vocal duet by Mrs. Mahann and Mrs. Babcock; being vociferously cheered they kindly gave another equally taking selection. Herr Vogel and Miss Langley played another duet. W. J. Colville, J. F. Baxter, Mrs. Simmons and Charles Bushnell again delighted their auditors with charming vocal selections. Miss Jessie Murray read a pathetic poem with striking effect; Mrs. Gage sang finely and also assisted in one of the most pleasing numbers of the evening, a vocal trio in which the artistes were Miss Ada Turk, Mrs. Magee and Mrs. Gage. After paying all expenses, $9 were cleared by the Temple congregation, which desires to offer publicly its sincere thanks to all the artistes for there able voluntary services.

GUSTAV H——,
Secretary of the Temple.

Current Items.

China claims to have invented cannon 1800 years ago.

If a bee, wasp or hornet stings it is almost always at the expense of its life.

The new Opera House in Paris covers nearly three acres of ground. It cost 100,000,000 francs.

A German scientist finds that the true color of perfectly distilled pure water is a fine deep blue-green.

A small sized mammoth cave has been discovered near Sierra valley, Cal. Its interior is said to be marvelously beautiful. From the roofs of the chambers huge stalactites are grouped in grotesque positions.

The Berlin Botanical Garden lately exhibited a specimen of the giant-flower of Sumatra, the biggest flower in the world. It measured ten feet in circumference and more than three in diameter.

It is reported that the comet is broken into three parts, though the fractures are not visible to the naked eye. It is thought to be a comet of short period that will soon disappear and may reappear in eight or nine years. But comets are not very certain things.

It is stated that $5,000,000 will barely cover the damage which the Italian government must make good in the inundated districts in the form of roads, bridges and public buildings, without touching the question of aid to the sufferers.

A remarkable operation has just been performed in Paris. Peter Geniscain swallowed a coffee spoon, and Dr. Felixet, after vainly endeavoring to draw it out with pincers, opened the stomach and extracted the missing utensil. The young man is now entirely restored to health.

Mr. Bird in "The Land of Dykes and Windmills" says: Many poor persons in Dutch towns get a living by supplying burning turf and boiling water for making tea and coffee. At breakfast and tea time, an iron vessel like a coal-hod is brought into the room, having inside a kettle of water placed upon red-hot turf. As the dealer generally lives in some little street close at hand, the boiling water and fuel can be supplied at a moment's notice and at a trifling charge.

Among the coal mines rapidly being developed in New Zealand is one situated near the town of Westport, on the west coast of the middle island, which is distinguished by the thickness of its coal seams, which range from six feet to fifty-three feet six inches, and the fact that these enormous deposits are placed and can be easily worked, at an altitude of from 800 to 3,000 feet above the sea level. Some of these seams are exposed on the faces of the cliffs and can be got at with the greatest ease by tunnelling.

It is said a burglar recently visited a camp meeting at Wheatland at which the Rev. Mr. Strobell was preaching. He desired the pastor to pray for him, which he very kindly undertook to do. Then the stranger, after professing conversion, desired Mr. Strobell to accompany him to a secluded part of the camp, where he claimed he had a brother and sister about whose salvation he was anxious. Again the preacher complied with his request, but when they reached the edge of the camp the stranger drew a revolver and ordered the preacher to throw up his hands. He then proceeded to relieve the divine of his watch and went on his way rejoicing.—*The Polaris.*

The exposure by the Philadelphia *Press* of drug adulterations in that city, led to an investigation by the Drug Trade Association, and the report says that frauds are constantly practiced by some of the dealers. In compounding prescriptions the substitution of cheap stuff for the costly ingredients ordered was found to be practiced in a number of stores. Analysis showed that cinchonidia was furnished where the prescription called for quinine; that the sulphate of eserine was given where the bromide was required; and that about two cent's worth of borax was sold for boracic acid, the charge for which was fifty cents. Besides deceptions of that kind, many drugs are weakened to a degree that makes them practically inert. Prosecutions are to follow.

A writer on odors and their recognition, in the *Journal of Science*, says; "Take an ox, a sheep or a goat to a country where the flora is strange, and he will browse upon plants analogous in odor with those which have formed his food in his native land. But whenever he perceives a strange effluvium given off he avoids the plant as doubtful." A superfluous bear at the Paris Zoo had a bun with prussic acid on it given him. But bruin was not to be caught that way. He pushed it in to the water, and not until the odor was entirely gone did he eat it. The poison had then lost its force. Animals have pronounced tastes in odors. The literal in "fine frenzy rolling" of the cat in catnip is notorious, while pard and panther grow amiable beneath the influence of lavender water.

If you are bound for Her Majesty's Dominions, Manitoba, and are looking for the best route to take, we would call your attention to the CHICAGO AND NORTH-WESTERN ROAD which runs from Chicago, and can land you in the same depot in St. Paul from which you will take the train for Manitoba. By this route you will have the advantage of through cars, rapid transit and close connections at St. Paul.

DIRECTORY.

Attention! Lecturers, Mediums and Magnetic Healers.

The JOURNAL keeps standing and publishes from time to time a directory for your advantage and the convenience of the public. This is done free of charge; all that is asked of you is to see that your address is correctly given and that you give prompt notice of any change. A directory that is incorrect is misleading and worse than none. We are confident there are now changes that should be made. Look over the list in another column and see if your name appears, and if so that the address is correct. If omitted or incorrect, please make it known at once.

Business Notices.

The National Convention of Spiritualists.

Reduced railroad rates to National Convention of Spiritualists, which convenes in Detroit, Oct. 27th, 28th and 29th. The Detroit Grand Haven and Milwaukee R. R. gives all parties who pay full fare in coming, a return ticket for 1 cent a mile. Certificates will be furnished at the Convention. Return 30th or 31st. It is expected that the Detroit, Lansing and Northern R. R. will do the same. Flint, P. & M. R. R. does the same to delegates who have certificates before leaving home. Parties on the M. R. D. M. R. R. can go when they see fit, pay full fare and return the 30th or 31st—1 cent per mile. The certificates are signed [illegible]. Parties furnished with certificates by writing to me. [illegible]

A. B. SPINNEY, M. D.
308 Woodward Ave., Detroit, Mich.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets. Services at 10:45 A. M. and 7:45 P. M. Lecturer: J. F. Baxter.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Mediums Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock P. M.

SOUTH SIDE SPIRITUAL TEMPLE, N. W. corner of Indiana Avenue and 25th St. Services at 10:45 A. M. and 7:30 P. M. W. J. Colville, lecturer.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.
Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58, West 33rd St., (near Broadway) every Sunday at half past ten, A. M., and half past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

Brooklyn, N. Y., Spiritual Fraternity.—Removal.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M.

Brooklyn, N. Y.

THE CHURCH OF THE NEW SPIRITUAL DISPENSATION having secured the church edifice formerly occupied by Rev. [illegible] on Clinton Avenue, between Myrtle and Park Avenue [illegible] Fulton and Waverly Avenues—will hold religious services every Sunday at 10:30 A. M. and 7:30 P. M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to attend.

A. H. DAILEY, President.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

THE MUSIC OF LOVE.

To Mrs. Elizabeth L. Watson, on the Second Anniversary of her Public Ministrations in San Francisco.

Over thy soul, sweet sister mine,
There sweeps the music
From spheres divine,
And the children of earth draw hither to hear
This soul-stirring music
From the celestial sphere.

For it fills the air with truth's clear ring,
This wondrous music
Thy soul doth sing;
And these are the strains, so thrillingly sweet,
That bring hungry souls
To bow at thy feet.

Music of truth, music of purity,
Music of justice,
Music of charity,
Music of mercy, sung in Heaven above;
But the gem of all music
Is the music of love,

Which flows from thy lips with such pathos and rhythm,
That the chorus is sung
By the choirs in Heaven;
Touched are the chords, with such wondrous skill
That the coldest of hearts
With sympathy thrill.

The souls who are sorrowing are bidden to rise,
And list to the music
That comes from the skies;
And they who are burdened with trouble and care,
Stop to catch the refrain
That floats on the air,

And souls who in darkness are groping their way
Are pointed to paths
Where night turns to day,
For those who in bondage would no longer stay
The song bird of freedom
Is singing his lay.

Where the air seems freighted with perfume and bloom;
Where the soul heavy ladened
Can throw off its gloom;
Where the rainbow of promise spans the deep azure blue,
And gives to the earth
A roseate hue.

Where, in rich gorgeous splendor, the sun sinks to rest,
Like an innocent babe
On its mother's white breast;
Where their souls forever in safety can ride
On the white-crested bosom
Of the inflowing tide.

Where, with pinions unfettered by discord or strife,
They rise to the hights
Of a glorified life;
Where all nature responds to their yearning for love,
While angels are chanting
Low requiems above.

What holier work, what loftier aim,
Could a soul still environed
Aspire to attain?
The guiding of souls from darkness to light,
And raising the standard
Of justice and right.

Giving strength to the weak, and sight to the blind;
Helping the mourner
Their treasures to find;
Swinging open the gates of Heaven above,
By this rapturous song
Ye are singing of love.

Could there fall from thy lips a tenderer song
Than the many ye sing
To the listening throng
Eagerly waiting, yes, waiting, to catch every line
That falls on the air
In such musical rhyme?

Awakening the echo from near and afar,
Wide opening the gates
That were only ajar,
Attuning of souls to the musical key
That blends with the scale
Of pure harmony!

Oh, heavenly song from source divine!
We bow before
Thy holy shrine;
And bowing, thank the God above
That ye can sing
This song of love.

HENRIETTA E. ROBINSON.

Astronomical Phenomena.

To the Editor of the Religio-Philosophical Journal:

It seems fashionable now for prominent journals to contain a monthly statement (or oftener) of prominent astronomical phenomena, such as are likely to interest the general reader. If you have no other correspondent better qualified, what say you to my attempting an occasional? Methinks Spiritualists as a class, are not inaptly inclined to appreciate even the outward beauty and glory of the heavens.

In the passing month there are no eclipses of the sun or moon, no occultations by the moon, of either planet, or of any but stars of small magnitude, some of which she always rides over in every lunation.

But our beautiful Venus from this time until the 16th will seem to affect a "shine for that fiery fellow "Antares" in the heart of the constellation Scorpio. About 5 o'clock in the evening of that day she will pass within about eight minutes of a degree of that conspicuous star.

They will then by nearness of angular approach and beautiful contrast of coloring, form a very interesting object in the twilight, and may be worth watching for several evenings before and after.

Venus passed her point of greatest elongation from the sun (46° 36′) on September 26, and now shows in the telescope as a beautiful waning silvery crescent, like the moon five or six days old. Though her crescent will still continue to wane, her light will increase to a maximum on the first of November, on and about which time she will be quite visible in broad day light, if the eye happens to catch her at her place some distance southeast of the sun. After Nov. 1st her brilliancy will gradually diminish as the crescent narrows, until a few days before the transit on December 6th, she will resemble a fine-lined silver bow, melting to invisibility, as she turns her dark side wholly toward us and closes in upon the sun.

Saturn now rises about 8 o'clock in the evening and soon becomes prominent above the haze of the horizon to the right of the Pleiades, an attractive object either for the naked eye or for the telescope.

Especially to the latter does he reveal himself as the most unique and beautiful planet known to the astronomer. Second only in size to Jupiter, with that marvelous appendage of rings, now in position peculiarly favorable to view and surrounded by eight moons, he surpasses all as a marvel of creation. He will be in opposition and nearest to us (about 800 millions of miles) on November 11th.

Jupiter, the giant of the solar system, now rises about two hours after Saturn. Hardly second to Venus in brightness, he enters the field of a telescope accompanied by four conspicuous moons, with a burst of light power and a commanding presence, commensurate with his enormous bulk; striking the beholder with an interest second to none. These two great planets still rising four minutes earlier every evening, being now in a part of the heavens rich in grand constellations and fixed stars of the first magnitude will continue to combine in making our autumn sky one of unusual interest and beauty.

It is in the books also, that on or about Oct. 19th, old mother earth will strike a stream of meteors whose motion, combined with her own, will make them appear to radiate from the head of Orion. They always command attention, striking our atmosphere with such immense velocity, as to produce heat sufficient for their instantaneous combustion.

Doubtless your readers have all seen and heard of our bright comet visitor now gradually fading as it moves off to the south-west-ward. Perhaps in a few days I may state some particulars of its motions and of another more faint one, now near the same region.

J. G. J.

Rev. Henry Ward Beecher Withdraws.

Mr. Beecher withdrew Tuesday, Oct. 10th, from membership in the New York and Brooklyn Congregational Association, with which he had been connected since its formation in 1847. This association formerly included all the clergymen and churches of the denomination in the two cities, but after the Council of 1875, which declared some of Mr. Beecher's views unorthodox, about one-half of the members of the association withdrew, and headed by the Rev. Drs. R. S. Storrs, Buddington, Taylor, and Scudder, formed the Manhattan Congregation Association. The churches sympathizing with Mr. Beecher's theological views, however, stood by him, and the New York and Brooklyn Association remained the largest and strongest. From his address on withdrawing, we select some important points. He says:

"The misconception is partly my fault and partly not. I have my own temperament and my own method of preaching. I make many mistakes. I am intense and earnest, and out of necessity I sometimes exaggerate. I wouldn't do it if I could help it. Sometimes I am caught up and carried out of myself, so that I say what I never could think in my study. I see and hear things which I cannot explain. I can't explain all I do. Let them go. They correct themselves. After my early training in theology at home I went to school, college and the theological seminary. There I was filled with dismay at the whirling disputes. At length on one memorable night God was revealed to me as one who loved me as a sinner. That God, in the centre of power to succor all, I bowed before, and it has been my desire all my life to serve him. I found that all theologies tended to the same end. I had a catholic side for all. I believe in a personal God and not a pantheistic God. I can't love such a God as Matthew Arnold defines—a power working for righteousness. He may love such a God. Our God is a being personal and accessible to the wants of men. I believe that there are elements enough to minister to man in the divine character that are knowable, and yet there are unknowable qualities which we can never learn here. I thank God for the unknowable. I know God so as to walk with him and whisper to him, but I cannot inventory his attributes. The finest feelings cannot be defined and explained. By moral intuitions we know God, and he is our God. I accept the tripersonality, the trinity, of God. There are difficulties in it, but so there are in all views. I do not need all the Nicene and Athanasian creeds. I believe one can be three and three one. It can't be demonstrated, but it follows the analogy of the world.

"I hold that there is a providence ruling in natural laws and also a direct use of God's will to attain specific ends. I use a providence in my family. Every one uses natural laws to change the current of affairs, and I hold that God can do the same. Prayer is efficient and answered. Millions are not answered and millions are. The influence is beneficial by reaction, but also in the other way. I don't go the faith system—that everything can be done. I believe in miracles, and they are possible now. I believe in the inspiration of the Bible as laid down in the Westminster Confession, with some few exceptions. In regard to the atonement, I believe that Christ is the centre of the power for the saving of men. He is prepared to save every man who will trust him. I do not believe in the theory of atonement as constructed to meet the fall of man. [Applause.] Christ is the centre of a cluster of glorious attributes. Whoever believes in Christ as such believes in him. It must be belief in the substance rather than the name, and in the qualities rather than the definition. There was something in the death of Christ to act on the law of God, but I do not understand it. Christ revealed eternal life. It was not known before him. On eschatology, I believe that conduct and character affect the life here and hereafter. A man dying is not the same on the other side, whether bad or good here. The consequences of transgression are so large and dreadful that every man should fear to sin. The Bible teaches this explicitly, but teaches no more. I have my own theories. Probation reaches out to reprobation. The Bible does not give authority to say that future suffering is endless."

The real condition of Mr. Beecher's church is deplorable, if the following be true, and it probably is:

"Thomas G. Shearman, who was present as a delegate from Plymouth Church, then made a statement of the position of the church. He said that the withdrawal of Mr. Beecher from the association did not necessarily involve the withdrawal of Plymouth Church. While he thought Mr. Beecher had done wisely in relieving his friends from their responsibility for his views, Plymouth Church was in the main far more orthodox than Mr. Beecher, and he was certainly orthodox enough. If the 2,000 or more members of the church were called upon to vote upon the theological questions involved in Mr. Beecher's statement, not 400 of them would side with him; all the others would support the old orthodox dogmas. No church in the association was more orthodox than Plymouth Church. For thirty-five years it had been built up around Mr. Beecher, and the result was that it had as many orthodox members as any large church in the city. While Mr. Beecher had drawn in some heretics by his liberal views, the clear result of his preaching had been to strengthen orthodoxy."

Mound Builders.

To the Editor of the Religio-Philosophical Journal:

September 16th, I read an article in your valuable paper, by S. E. Sponable in relation to the mound-builders, and was somewhat interested in the same. I will here give you a psychometrical reading of a tooth that I held in my hand for that purpose, that came from a mound in the State of Illinois. It may not give any real information as to who the mound builders were or where they came from. I gave the reading to a Mr. Cramer in New Boston, Ill., he putting the tooth in my hand, and I knowing nothing about it. As I held the tooth I saw many changes that the earth had passed through in floods, vegetation and animal life. Then came a sort of huts or houses before me, made of clay and wood. I then saw the Mississippi river. These buildings were not far from the river; they seemed to be in villages. I could see many of these buildings. After describing these, I then saw a people, dark, but not like Indians; they looked like Chinese, had the same almond-shaped eyes and also the same color. I had then never seen Chinamen, but since being in California, I often think these people I described psychometrically were Chinese. Now, whether they were natives or had come there by some means, I do not know. Perhaps if I had held other things connected with the mound, I could have learned more of these strange people; but I am digressing from my reading. After seeing the above, one of these men stood by me and said, "That was once my tooth!" As soon as I saw him, I became, as it were, the very man. I seemed to be a maker of laws to govern the people. I had a red mantle on my shoulders, the ends embroidered with white. I do not know what the material was. I had a piece of what seemed to me bark from a tree. I made characters, or what seemed to be hieroglyphics, something like what I had seen on tea chests. Now, while I made these characters on the bark, a great many of these men were kneeling one knee before me, all looking intently at me. After I had made or written these characters on the bark, I then got up and read them to the men before me. I think I have never seen such signs of complete subjection to a lawgiver or ruler, as this was. All fell on their faces, during the time of the reading of the laws. When over it seemed like a gala day; they appeared joyful and danced around in circles. If I had given up to this influence I should have danced around the room with them. Now, these people were pure blooded, no mixing with any other race. Their hair was dark brown, combed and fastened tightly behind. They all looked much alike. It also seems to me that there may have been a race of people before these that were inferior to them. I also saw during the psychometrical examination a people that seemed to me to be Indians, who came pouring in, in a war-like manner.

I must here say, when I read a thing psychometrically, I seem to be that very thing or person. I do not know that all psychometrists have the same experience. When I was through with the reading, Mr. Cramer said that it was a most excellent test. They had taken the tooth from a mound, had found the bark with the characters on it, also found wood and clay that had been used to build the mound. They had found pottery also.

Grass Valley, Cal. MRS. S. A. ROGERS-HEYDER.

Mrs. E. Brown writes: "I take great satisfaction in reading the JOURNAL, and in your efforts you have my hearty approval.

Our Duty in Relation to those Earth-Bound Spirits, and to Haunted Houses in Particular.

How should we act in relation to these earth-bound and unhappy spirits? But are they unmistakably evil? Yes, in the sense that we are all evil, and in no other sense; they are no worse, none of them, than the average of humanity. Many of these earth-bound spirits are dark, ignorant, depraved, perhaps unscrupulous and even vicious, but do these things justify us in calling them evil? Yes, there are bad spirits in the sense that there are bad men; but there are no spirits worse than human beings; if you want to know the characters and conditions of earth-bound spirits, look around you and see the classes whence they come. Professor Mapes, after he had passed into the Spirit-world, said:—

"To my utter amazement, I did not find any spirits so bad as I thought, and I did not find myself so good as I supposed. It is a strange fact in human nature, that there is no way of drawing a line, because there is no one quite bad, nor any one wholly good, and in the Spirit-world it is the same. The real unfortunate ones may come to you sometimes, but it is rather for their improvement than to do you harm."

Evil? Rather say they are unfortunate. Thousands have a desire to better their condition, but don't know how, and I know that very many of these earth-bound spirits are full of benevolent desires, and are constantly striving to do good. One in particular, "Mr. C.," most devotedly watched over his widow and children, even though he confessed to me that through dissipated habits and godless living he was earth-bound. He recently asked me to assist him by my prayers, and through this and his own efforts (for each one has to work out his own salvation) he is now in a happier sphere. I have of late had the happiness of helping many to break through the thick, dark cloud in which they have been developed, and to find their way to light and liberty. Evil, are they? Look at this passage from the Acts; this seems a vicious spirit, but listen to his calm dignified words. Evil!—Which was worse, the spirit or those mockers? The spirit simply gave them a sound thrashing—and served them right! Then the question comes—how should we act towards them? I Answer, as we are called upon to act towards all our fellow-creatures, "Do unto others as we would be done unto." Meet them all with kindness, with love, with sympathy, and with earnest prayers. Some of us know by actual and blessed experience that they can be reached, for we are frequently receiving their appeals, and are constantly receiving their abounding gratitude. Through all our mediums we have seen them enlightened, liberated and made happy. Even the worst cases may be reached; there are none incorrigible nor incurable; they are all susceptible to humility and repentance; they are capable of being enlightened and restored to happiness. We know that this is the work chiefly of the higher spirits, but we can materially help.

How shall we deal with them? I answer. As our Heavenly Father deals with us. Remember, that they are all our brothers and sisters; remember that they are not to be spurned, or rejected, or mocked as we see here! If you are harsh and severe and spurn them from you, you only excite their defiance and antagonism. But I do not believe that any spirit will annoy you in mere wantonness, neither do I believe that any spirit will be your enemy, or will wilfully deceive you, except under provocation.

Nay, give them permission to come when they ask it. Grant them your sympathy and your prayers, treat them with kindness and mercy. They are all susceptible to the influence of music and singing, as we see in the case of Saul, and they are greatly soothed and blessed by our sympathy and prayers.

What shall we do? Follow the example of the Master, who went and preached the glad tidings of love and immortal life to those earth-bound ones. Spiritualists are and should be always willing to visit troubled houses; they have the means, if they are truly spiritual, if they have the spirit of Christ in them, to relieve the disturbed, and to give deliverance to the "spirits in prison." But remember the conditions: We must be ourselves enlightened, pure, sincere, and prayerful, otherwise we shall be "blind leaders of the blind." It would be a solemn farce for a man without goodness, or a man devoid of sympathy and benevolence, to engage in such a work as this.—*Rev. C. Ware in Medium and Daybreak.*

A Lyceum Boy Steps to the Front.

To the Editor of the Religio-Philosophical Journal:

In your issue of Oct. 7th, there was a letter from here sharply criticising the Cleveland Progressive Lyceum. I would like to present a few words in reply. In regard to the platform "display," every one to whom I have spoken thinks we have too little rather than too much. W., the author of the letter, may think differently, but the majority rules. I do not think the marching either beautiful or necessary, but others do, and one or two persons cannot control the lyceum. But it is not that part of the criticism which I wish to answer; it is that portion which appeared under the head of "Progressive," and which sarcastically attacks some Indian club-swingers, who appeared at Cassadaga and at the lyceum. He says they were "in full circus costume." Did W. ever go to a circus? If so he knows that his assertion is not true. We (the writer was one of them) were dressed so as to allow the full exercise of the muscles of the arm. Again he says: "One important feature was left out—the symbolical, spiritual meaning of the club-swinging." We will have to confess to W. that we had none; but if he wants one, I will give it, which is only my own. The club-swingers may for example, represent the lyceum. It shows that while we are exercising, any one venturing too near, is liable to get injured, and that every one must either join our circle, or else stand outside. They cannot stand with us, and yet attempt to hinder us, for that spoils all the beauty. This may not be very spiritual but W. must take it for what it is worth.

W. seems to be much dissatisfied with the lyceum. He ought to have a lyceum of his own; then he could hold all the offices, and prohibit platform display, marching, club-swinging, and such dull exercises, and devote all the time to spiritual culture. I don't believe the hall would be over-crowded. For W.'s benefit I will announce, that there will be more club-swinging soon. Now I know that some lyceum folks will say that I should not have written this, for it is not worth while, but there are two sides to every question, and all should hear them.

EDDIE J. COOKE, One of the club-swingers.
Cleveland, Ohio.

A Big Time Close at Hand.

Musselman prophets generally agree that the year 1,300 of the Hegira will be marked by events of the utmost importance to Islam. This year begins on the 12th of November, and orthodox Mohammedans will be on the lookout for portents of all kinds. One is already promised in the appearance of the present leader of the Senoussia in the character of Messiah, or El Mahdi of Mohammedanism. The facts will at all events focus the interest of intelligent observers of spiritual phenomena on this singular association of religionists, which occupies a stronghold in the Libyan Desert so inaccessible that had Arabi been able to escape to it, it is believed he might have maintained a guerrilla war for a practical indefinite period. It was founded some fifty years ago by Mohamed el Senoussi, one of those Marabouts who have done so much to rouse Arab fanaticism and patriotism in North Africa. In the course of his wanderings he established a convent-sanctuary, or zaouria, at Alexandria. There he fulminated so vehemently against the European sympathies of the Egyptian Government and against any contact of Islam with Christianity that that Government tried to arrest him. He escaped, however, to the Libyan Desert, and at a place bearing the name of Djagdub he established a large zaouia, which has been the parent of other convents scattered all over the Mohammedan world, and especially over the African section of it. He threw off allegiance to the Sultan, and boldly denied his claim to the Khalifate. Senoussi died in 1860, but his son, who succeeded him, has surpassed him in propagandist energy and personal ambition. Under him the zaouia at Djagdub has become a great fortress. The tribes in his neighborhood seem to have sworn military and civil allegiance to him, have defied the Governor-General who represents the Sultan at Tripoli, and refused to send tribute to Constantinople. It was one of these tribes which, bearing the name of "Maraboutin," are supposed to be under divine protection, that a few weeks ago openly proclaimed its intention of aiding Arabi. Undoubtedly the chief of the Senoussia exercises an enormous and subtle influence throughout all North Africa, mainly by means of his secret emissaries, and it is likely at all events not to be diminished by his proclamation of himself as the predicted Musselman Messiah who will begin to rally Islam about the beginning of November.—*Glasgow Herald.*

Those Problems.

To the Editor of the Religio-Philosophical Journal:

D. Winder in the JOURNAL for the 30th September says:

"We have arrived at a crisis in our investigation of spiritual science and we can advance no farther harmoniously until we have solved the following questions to the general satisfaction of the great body of Spiritualists:

"1. The origin and true character of Jesus of Nazareth.

"2. The test of true and false mediumship.

"3. The question of obsession by evil spirits.

"4. The question of farther continuing dark circles or seances."

Knowing that every thing is not gold that glitters, the only test of true and false mediumship is caution and common sense. We have false mediumship, but no true mediumship. We cannot expect true mediumship—we hardly think that a message can come through our best mediums unalloyed. Like sunlight through a smoky glass, it will partake of the characteristics of the medium. The spirit cannot give the message unalloyed. Let A mesmerize B and then see if he can communicate his ideas through B as perfectly as by his own mouth. Hence mediumship varies, like the thermometric scale, in degree. It is not always an easy matter by the aid of the best mediums to settle the question to our satisfaction. Do we live after death, and can we then communicate with the living? Were the spirit able to communicate his thoughts unalloyed, this would hardly be so; yet imperfect as mediumship may be, the spiritual unfoldment of the last 34 years is truly wonderful.

The 3rd question (as to obsession by evil spirits) must be admitted, if mediumship is admitted at all, as good and evil, like the thermometric scale, again varies only in degree; that is if good spirits can influence a medium, then, of course, evil or indifferent spirits can do the same.

The 4th question (as to continuing dark circles,) must be answered philosophically. We will here only remark that the past history of spirit manifestations in all ages go to prove that the darkness of night is sometimes a help to the spirit. Light circles, if the phenomena can be obtained, are of course better for the investigator.

Touching the first question (the true origin and character of Jesus of Nazareth,) Mr. Winder takes the gospel account for granted, that he had a pre-existence with his Father in heaven and that God his Father gave him a body that he might become a mediator; that is, a mouthpiece and peacemaker between God and man. We think this is too near the Christian view of the matter to bear the touchstone of common sense.

First, we have no evidence that the Jewish God Jehovah, who was his father historically, was any thing more than a myth, as much so as the Roman god Jupiter. There are gods many and lords many, but when fully tested by reason, they are resolved into smoke. We might as well endeavor to quench our thirst by sucking fog through a rye straw as to search for their real essence.

"God gave him a body;" that is, Christ was the son of God. This idea cannot be entertained for a moment. In ancient times the earth was full of giants, historically, and they were all the sons of gods; so the ancient heroes usually had some god for their father. Christ was, perhaps, a real personage, but the character given to him in the gospels was evidently compiled, to a great extent from more ancient records; even the names, Christ, Christas, and Christos, resemble that of the more ancient Christna. As the gospel writers wrote many long years after the death of Christ, this, perhaps, was really necessary in order to make the story serve the need of the Christian Church.

DR. E. LARPAN.
Rome, Mich.

A Michigan Spook.

REED CITY, August 1.—Our village boasts of a real old-fashioned haunted house sensation. An old house, in the east part of the village, was lately leased and occupied by a gentleman of this village. Soon after he occupied it, the family began to be disturbed nights by sounds as if some person were walking about the rooms. This annoyed them greatly, but there were no violent demonstrations until one night last week, when they were awakened by a great commotion in the house. The gentleman got up and attempted several times to light the lamp, but could not do it. He finally gave up the attempt and concluded to try and make an examination in the dark. While groping around he would be seized apparently by a person who attempted to throw or push him over. He finally got hold of a poker and attempted to strike with it, but every time failed to hit anything material. He repeatedly attempted to light the lamp, but for some reason it would not light; and still the unseen force would seize and attempt to push him over, and it would take all of his strength to resist. Finally there came a great clatter and noise, and every piece of furniture in the house seemed to rattle and dance around. By this time his wife could not stand it any longer, so they dressed as best they could in the dark and started for one of the neighbors. As they went out of the door they heard distinctly the report as if three pistol shots had been fired in the cellar. Calling up the neighbor the gentleman left his wife in the house, and the two men returned with a lantern. They searched the house and the cellar thoroughly but could find nothing that would explain the cause of the disturbance. The effect upon the man's wife was such that she would not live in the house, and they have moved into another dwelling. The night after these disturbances a party of men sat up until morning. They had lights burning all over the house and played an accordeon all night, and reported the next morning that they did not hear anything. A great many ridiculous stories are afloat in regard to this sensation, but the above were the only disturbances heard. We have this from the gentleman himself. He does not believe in "ghosts."—*Detroit Post and Tribune.*

The National Convention.

To the Editor of the Religio-Philosophical Journal:

There is to be a National Convention of Spiritualists at Detroit, on Friday, Saturday and Sunday, Oct. 27th, 28th and 29th, at Royal Templar's Hall, corner of Woodward and Grand River Aves., for the purpose of taking into consideration the propriety of forming a national organization, and also to discuss subjects pertinent to the cause of Spiritualism. The organization may not be effected at that time, but it will be a first move in what must eventually come. I hope there will be a full attendance and being a Michigan man, I hope my State will be fully represented, and especially as the district comprising the Counties of Oakland, Macomb, St. Clair and Lapeer, have already taken the initial step—the first in the State—to organize a Spiritualist society, I hope to see it well represented and worthy of being the banner district of the State.

S. H. EWELL.
Romeo, Mich.

A Change of Papers.

To the Editor of the Religio-Philosophical Journal:

I was shown a copy of your paper yesterday, and was very much pleased with its tone and general appearance. I have taken the *Banner of Light* for over twenty-five years, and I must say that I have become dissatisfied with its course of late. It will endorse any and everything in its columns that is offered which tends to injure the cause it pretends to espouse, and does not handle impostors and frauds with that fearlessness that I am glad to see you do in your paper. I herewith send you the address of my sister and myself, and enclose herein $5.00 for which please send the paper for one year. At the end of that time I hope that my impressions of your JOURNAL will induce me to renew the subscription.

Boston, Mass. W. E. KENDALL.

The National Convention.

To the Editor of the Religio-Philosophical Journal:

Sometime since I received a circular from Dr. A. B. Spinney, of Detroit, which foreshadowed a call for a National Mass Convention that would take into consideration the propriety of organizing a National Association upon a spiritual and scientific basis. Such call has been made and the meeting will be held at Detroit, Oct. 27th, 28th and 29th. I fully endorse any effort that tends to a more complete organization every where, for I believe that the essential doctrines of our philosophy are more rapidly spread by and through organic work. I shall endeavor to attend the Convention and would advise a general attendance of all our people.

J. M. POTTER,
Whitehall, Mich. Pres. S. and L. Mich.

Notes and Extracts.

There is no sculpturing like that of character.—*Beecher.*

There is no religious system extant which embraces so much as Spiritualism.

The laws of spirit control are very imperfectly understood even by Spiritualists.

There is no right so sacred as the right to one's own thought upon the highest theme.

All the virtues possessed by mankind have been acquired, and the greatest virtue of all is a love for truth.

There are thousands who are Spiritualists in sentiment, but lack the courage to proclaim openly what they inwardly feel and know.

If poverty makes people groan they yawn in opulence. When fortune exempts us from labor nature overwhelm us with time.

Many in this world run after felicity like an absent minded man hunting for his hat, while all the time it is on his head or in his hand.—*Sydney Smith.*

We get back our mete as we measure,
We cannot do wrong and feel right;
Nor we give pain and get pleasure,
For justice avenges each slight.

Put heart in your work, whatever it is. If it be the lowliest, simplest little task, it will be ennobled by your doing it well and cheerfully, and taking real pleasure in it.

Some have doubted whether there will be recognition in heaven; there is no room for doubt, for it is called "my father's house." And why shall not the family be known to each other?—*C. H. Spurgeon*

If honest doubts arise concerning any phenomenon, examine it with as much freedom and earnestness as though it was wholly of material origin; only by so doing can the truth in relation to it be ascertained.

Faithful prayer always implies correlative exertion; and no man can ask honestly and hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*John Ruskin.*

The doubter is not generally one given to censuring his neighbor because of a difference of opinion. Doubting always makes a man liberal in his views; for he reasons naturally that if he has arrived at his present state through doubting the Divine origin of all things, the same causes must have produced a similar effect upon his neighbor.

Spiritualism is not declining, but is fast gaining a hold upon the hearts and affections of the people, because it is the power of spirit working in and through every fibre of being; its onward march may be impeded for a day, but that is only for man to learn and think what they are doing; then it breaks over all bonds and wins hundreds to its ranks.

The phenomenal phases of Spiritualism are wonderful exhibitions of the power of spirit over matter. The moving of bodies without any visible contact is the despair of science; the power of spirits to control a human organism and make it as clay in the hands of a potter is marvelous to one not accustomed to seeing such things done; and the reclothing of a spirit form so as to make it visible to human sight, proves that with spirit all things are possible; and yet Spiritualism is, comparatively speaking, in its infancy.

If man could always remain at his best in a full rounded manhood, and though he should grow old in years and finally pass on to other conditions of being, then manhood would be the ultimate in physical development, and there would be no surprise at any one making the statement that in spirit life children grow to manhood, but there are no old people. Now when we inquire why this is so, we are told that spirits never grow old and decrepit, the decay of the body effects only the physical, the spirit retains its hold and position. Nature has wisely decreed that every spirit born in human flesh is destined to arrive at a period of manhood, and hence children who pass away in an undeveloped state reach the ultimate of growth in spirit life the same as if they had reached that condition in their physical forms.—*Olive Branch.*

A Brooklyn paper says that "The city bristles with churches and they are so plentiful that the people are turning the surplus into theatres. Well, most of them have bells—jangling discordant bells that keep up a clamor all day long on Sundays and rob the wearied worker of his needed rest. No protest will quiet these devilish instruments of torture, no appeals will arouse pity in the hearts of the frenzied hypocrites who command the agonies of the day in the name of the Lord. A mother with her child dying in her arms has begged in vain to have the clamor of the fiendish bell of the church across the way stopped. She is laughed at for so condemning the holy (!) sounds, and her child must be jeered to the clamors of hell as it makes its flight to the supposititious heaven of the parsons. God help the person who is sick to death in Brooklyn on a Sunday."

We are well-nigh tired of the "Salvation Army." Moody and Sankey were bad enough; but "General" Booth and his following are, mildly speaking, even worse than Falstaff's ragged recruits. An attempt is now being made to make Salvationism respectable and the Church of England seems inclined to take the Army under its wing. Funny if "General" Booth should ultimately become Archbishop of Canterbury, and rival the butcher's boy, Thomas Wolsey, in taking precedence of the haughty aristocracy of England. In such an event, what should they do with Mrs. Booth? She is by far too able a woman to merge into an aristocrat and fool her life away in a boudoir. We would suggest that she might turn her enthusiasm to good purpose, if Queen Victoria would commission her to go to Rome and convert the Pope.—*This World.*

E. Davidson writes: "I can't do without the JOURNAL. I call it the salt of the earth; it always wears an honest face, and never speaks until it is sure it is right; then it cuts, which it should do with reference to all humbugs and rascals who are deceiving the people and stealing their money. Go on and weed them out and honest men and women will maintain you. Such a paper will live when all others are forgotten.

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A Reception to Mrs. E. L. Watson.

To the Editor of the Religio-Philosophical Journal:

On Saturday evening, Sept. 30th, the Spiritualists of San Francisco, Cal., gave a reception to Mrs. E. L. Watson at the residence of Mrs. Laverna Mathews, President of the First Spiritualist Society, it being the second anniversary of her public labors in this city and her fortieth birthday.

The reception was one of those rare occasions when self seemed entirely forgotten, in the endeavor of each to render a just tribute to the gifted speaker and warm heart that had won their confidence and affection. Heartfelt congratulations, cordial letters from absent ones, touching poems and floral offerings, showed the desire of her numerous friends to express their deep appreciation. Mrs. Mathews, with her husband, had made complete arrangements fitting so interesting an occasion, and their welcoming hands were freely extended to all.

On the following day, in the afternoon, as usual, Mrs. Watson answered questions from the rostrum, a large audience having assembled, although the first rain of the season was pouring down heavily outside.

Many varied and difficult questions were handed in, which were skillfully answered by three different controls, the last giving two beautiful impromptu poems on two of the subjects presented, "What are the joys of heaven?" and "The falling rain."

In the evening, it having been announced that Mrs. Watson would relate some experiences of her life, Ixora Hall was packed with an eager-waiting audience, that burst forth in a prolonged and hearty applause as she crowded her way to the front and ascended the flower-laden platform.

Three poems were read by their respective authors, commemorative of her virtues and work, after which the vast congregation listened intently to the story of her life. For about an hour Mrs. Watson reviewed the experiences she had passed through from infancy to the present moment, dwelling more particularly upon the events connected with and influencing her inspirational powers. She paid an eloquent and touching tribute to her mother, who is still living, in the following language:

"At the birth of your humble friend there were no mysterious signs in the air, but on that occasion there was something better than miracles—it was a mother's tender love. They who come into the world with this rich inheritance, need no miracle or wondrous sign. The star may sink out of sight in clouds, the heaven's grow silent and the wise men turn foolish, but a mother's love never fails us in this world. Other love will guard and cherish us so long as we shine with desired luster, but a mother's love clings to us, not only in the innocence of our childhood, but when the world turns away, she still folds us to her bosom with faith in the good that remains and heals with her kisses our bleeding wounds. The arms of such a love received me forty years ago."

Mrs. Watson having heretofore modestly refrained from saying much regarding herself, her hearers felt the keener interest in the life which had been so wonderfully susceptible to the angelic intelligences, who have made our language burn with love and ministry.

That she is doing a grand work in our city is plainly manifest from her large and increasing audiences, the many converts she has made and the warm place she holds in the friendship of those to whom she so constantly carries the great truths of life.

Her heaven-directed words seem to strike a yearning chord in every heart, while the sublime lessons of the spirit-life, so richly portrayed, thrills and exalts the humblest soul.

Every Sunday during the past year she has rendered obedient service, and nearly every Sunday of the year before has spoken from our rostrum. G. H. H.

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Venerable to me is the hard hand—crooked, coarse—wherein, notwithstanding, lies a cunning virtue, indispensably royal as of the sceptre of the planet.—*Carlyle.*

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Unitarian Uncertainty.

To the Editor of the Religio-Philosophical Journal:

A discourse on Immortality, by a Unitarian clergyman in a late *Christian Register*, is a singular mingling of good thoughts and uncertain doubts—a fair sample indeed of the mental and spiritual condition of those Unitarians who ignore or slightingly appreciate Spiritualism. A few extracts and some brief comment will show its quality:

"It is natural to wish to know some thing of the next life. We are, at times, so near the other world! We seem almost to touch it with our hands, see it with our eyes, and hear its sacred harmonies. We are nearer to this mysterious realm than we are to Europe, or a neighboring State, or a neighboring city. The journey is so short, so rapid, when the hour is ripe. And we are near to it not merely in space and time; we are near to it in spirit. The great mass of the human family is there already. Surely the lonely world is not heaven, but earth. But a still deeper cord binds us to this invisible realm.

"Where have these spirits gone? I had a brother once, a sister, a father, a mother. They were with me in form and spirit. We spoke and thought together. The form is fled, and for me the spirit lives only in my memory. Where is that brother now? I know that his body has been taken up into new forms of life. It now grows in the grass and blossoms in the flower. But where is that other self, that which gave meaning and life and thought to this body?

"These 'obstinate questionings' constantly crowd upon us. We cannot silence them nor push them aside. Have we a conscious immortality? What form will that immortality take? Shall we know each other there? Shall we be happier there than here, or more miserable? Shall we have a visible bodily form? Shall we live there in a state of progress?.... Some questions of the soul are forever open. Some questions easily asked in childhood can be answered only in eternity. We conclude at last that where the future world is, or what it is, or what shall be our life there, we do not know. We may hope, we may believe; but, as for actual knowledge, we have it not. 'It doth not yet appear what we shall be.'

"The thinkers among us, outside of Roman Catholicism, who speak upon this subject, may be divided into four classes: 1. Those who base their faith upon the special revelation of the Bible; 2. Those who hope to prove immortality from philosophy, for the most part the disciples of Hegel and Herbart; 3. The agnostics, who refuse to say anything upon the subject, affirming that it transcends the power of the mind; 4. The rapidly declining school of materialists, who deny the possibility of immortality. Of the last two, we need not speak. The others give us nothing definite. Philosophy only assures us that the soul persists. It finds the promise and proof of its future in itself and in the nature of the universe. But it leaves us there. As to the how or where, I cannot find that it pretends to speak. The Bible does substantially the same. With the exception of the dreams of the Apocalypse, I find nothing but hints. 'Enoch walked with God, and he was not; for God took him.' Took him! Took him where? Elijah went up in a chariot of fire. He disappeared, and we know no more of him. Jesus always speaks in figures. 'Whither I go ye know, and the way ye know.' 'Lord, we know not whither thou goest; and how can we know the way?' 'I am the way, the truth, and the life.' How indefinite all this is! It takes us for heaven into the soul, the character, the life, and leaves us there. The ascension was but a disappearance. The men of Galilee stood looking into heaven where the clouds closed over the vanished form, but they saw no more....

"Again, when we consider the matter closely, we discover that we could not know this future, if we would. If heaven is anything more than a duplicate of this earth, if it is a place of spiritual progress, it could not be revealed to us until we were ready for it.... The boy looks up to his father and to other men. He dreams of becoming a man himself. But he little knows what this means. No number of full-grown beings can reveal it to him. To know what it is to be a man, to understand men, he must first live through all the experiences up to manhood. If heaven have a material visible side, and that side were opened to us to day, we should see shadowy forms flitting hither and thither, perhaps, but nothing more—a new world of wonders, but no revelation. If it be a progressive realm, I see not how it can all be flashed upon at once, even after death. We must grow into it there as we hope we are growing toward it here. Granted that the laws of the spirit remain the same (and we see not how they can be changed), and there will be the same progress into mystery hereafter that there is here....

"Modern Spiritualism in any but its highest and purest form can never take a strong hold upon us. That some departed friend should dip down into our life in moments of great trial, that 'He does give his angels charge concerning us' where we cannot better take charge of ourselves, we would love to believe. But we want no 'rat or mouse revelations.' We do not wish our departed friends, so sacred in memory, playing silly antics about our room. Such a revelation offends all our finer feelings.

"We do not wish the spiritual world dragged down below the material level of our most common life.

"A few years ago, a book was published in this country called 'Gates Ajar.' It was a clear look into heaven. It filled the other world with the things of this. It at once sent every one into rhapsodies and tears. But it did not last. The opened gates have been closed again. The book is now all but forgotten. We soon grew tired of a sensational heaven....

"Man must place himself squarely upon the dignity of his being in each passing hour, and courageously meet the future. In every transition from lower to higher, we walk, and must walk, 'by faith, and not by sight.'"

Natural and beautiful is the sense of the nearness of the spiritual world and the longings to know of it in the opening passages; the soul's intuitions speak out in those glowing and tender words. Then come in the doubts—"It doth not yet appear what we shall be." The details of our future life do not appear, its reality does, clear and strong to the spiritual thinker. In his four classes of thinkers on this great topic Spiritualists find no place—a fine sample of complacent Unitarian ignoring and lack of appreciation which brings to mind their persecution of Theodore Parker in his life—albeit they now canonize him as one of their saints!

Other philosophy, of which he speaks, may leave the future life uncertain, but the spiritual philosophy affirms it as in the soul and verifies it by facts. It is clear as the sun and strong as the solid rock in its positive affirmation. How pitiful the talk of the indefiniteness of the Bible! Yet it is indefinite to all save Spiritualists; to them its trances and visions are spiritual experiences, revealing the life beyond, proving that man lives independent of this perishable body. "The ascension was but a disappearance" we are told. When the cloud melts and disappears in the sky that does not disprove the fact that the cloud was visible. When the form of Jesus vanished before the men of Galilee that did not affect the fact that they had seen him. Was that spirit form of their Teacher a delusion, or was it a proof of the supra-physical life of man? Are all these Bible incidents myths and superstitious marvels, or significant facts?

To such groping and purblind Unitarian clergymen they are myth and marvel, of no use or significance to us, and the book is poor and weak in such dim farthing candle light, compared to its power and strength in the white radiance of a spiritual vision. To the Spiritualist the Bible is no master, but one of the great helps. What can such Unitarians do against that agnosticism and materialism that flings a cold shade over them with such a shallow idea of Bible experiences as this?

The boy, we are told, dreams of being a man, yet cannot understand a man's experience. This is true, but the boy's dream will come up, because the germs of manly power are in him and he must become a man. So we dream and question of immortality, because the germs of higher powers are in us and we must be immortal. This is the witness within, the soul's testimony, and the facts of spirit presence verify and confirm it. Is not this confirmation natural and well? With the views of this writer as to a prying curiosity into the minutiæ of spirit-life I fully agree, and there are Spiritualists who had better let alone the study of spiritual pots and kettles.

Even from Unitarian pulpits, and they are of the best, one can hear any amount of fine platitudes and weak sentimentalism which "can never take a strong hold upon us." We prefer its "highest and purest form," and grant the merits and power of that form, and will not slight it because of the sentimental platitudes. Frank criticism and fair recognition must go together. The carping about "rat and mouse revelations" and "silly antics," and passing by the wondrous facts that have commanded the best thought and called out the noblest feelings of a great many of the highest and best, mentally and spiritually, in the world in our day is pitiful. "Gates Ajar," we are complacently told, is "all but forgotten." The sales of its publishers, and the frequent mention and earnest reading of the book by many spiritually minded people in our churches, tell quite a different story.

Such books are not forgotten; the words of poet and author that tell of immortality live and last for ages; Spiritualism has come to stay; its ideas, its facts, its conceptions, are to gain and grow; its central thought—the real presence of the departed—will rule the world long after our poor words are forgotten.

This discourse closes by saying: "We must walk by faith and not by sight." That is the old Judean version; revised for our day, it is: "We must walk by faith [or intuition] and that faith will be verified by sight."

G. B. STEBBINS.

Detroit, Mich., Oct. 10th, 1882.

Geo. D. Search.

The Experience of a Kansas Spiritualist Society in Investigating Spirit Phenomena with him.

To the Editor of the Religio-Philosophical Journal:

I herewith give you the experience the First Society of Spiritualists of Franklin county have had during the last two weeks, with George D. Search, of Wichita, Kan., a medium for independent slate-writing and other phases of mediumship. He arrived here about two weeks ago to hold a number of séances. He came well recommended by staunch Spiritualists for his genuineness. I will say right here that he claims to give séances similar to Maud Lord's, and to sit under strict test conditions, and if no manifestations occur, no pay is demanded. He gave a séance at Mrs. Hartney's, in Wellsville, on Friday evening, Sept. 28th. The conditions were not very strict, and he was not above suspicion. On Saturday evening, Sept. 30th, he gave a dark séance at Mr. Harrison's; he is President of the Society. No conditions were demanded by either party. The result seemed satisfactory to all. On Sunday afternoon, Oct. 1st, another dark circle was given at the same place, but the light was not entirely excluded, and it was not as dark as Mr. Search intended it should be, but he had not made this discovery until he had been seen manipulating the instrument (on his feet at that), by Mrs. Harrison, Mr. Harrison, Mrs. Davis, Mr. Gregg, Mr. Hemp and Mrs Cook. After the circle was over there was dissatisfaction. Mr. Harrison and I told Mr. Search that he had better refund what had been paid or hold another circle in the evening under test conditions. He chose the latter. In the evening we applied this simple test: Mr. Davis placed his feet on those of the medium, and the medium placed his hands on the lap of Mr. Davis. While in this condition, no manifestation whatever occurred. Mr. Search called for a light and was in the act of leaving the room, when I called his attention to the fact that if no manifestations occurred there was to be no pay, or in other words, he was to refund the money paid, which he refused to do, he, Search, claiming that he had submitted to test conditions in the afternoon séance. In the séance in the afternoon, he called for some one to hold him. Dr. Dible was selected for that purpose. I will now give you his exact words in a letter written to me on Oct. 9th.

"I am satisfied that the man who held the séance and dark circle at Mr. Harrison's last Sunday evening, is a fraud and a trickster. I learned that to my entire satisfaction when I was holding him. He would not let me hold only one of his hands, and I could plainly feel him move his other hand and body."

On Monday, Oct. 2nd, I saw Mr. Search, in Wellsville, at which time he refunded $4.50 of the $8.50 he had received. He said he would give one dark circle in Ottawa that evening, and that he would never hold another one. On Saturday, Oct. 7th, he was in Paola, holding dark circles at fifty cents per head. On this same evening, I met him at the office of J. T. Haughey and asked him for a slate-writing séance; this was granted and the time set for Sunday at 9 o'clock, Oct. 8th. When the time arrived, Search and I were seated by a small writing-desk, he using his own slates, for he has not, to my knowledge, succeeded in getting a message on any but his own. After sitting for some minutes with our hands on the slate, he remarked that I was so positive, he would not be likely to succeed. I then remarked that I would call at some other hour and try again. He then presented another slate and laid his arm on it. I asked him if I would get writing on that slate. He said that perhaps I would. He then opened the slate to let me see there was nothing on it. We again sat for a few minutes without a result. He then stated that if I would write some questions that I wanted answered, perhaps we would get a response in that way. I had no sooner turned my back, than he slipped up behind me, laid his slate on my head and said, 'The spirits are writing.' As this is a family letter I will give the message verbatim.

"We are all here, and are more than glad to be able to meet you, and to write some for you, but owing to the weather we can't write as we would like to. We are ever near you and try to make you feel our presence, but we are not able to do so very often for you are too positive. Our advice to you is to make the change you think of, as it will be for the better. You must make a change soon, for circumstances are such that a change is needed. I am happy here and find this life a great deal better than I expected. The only regret is that I had to leave my dear ones behind. Do good, be good, and your reward will certainly follow. Don't harbor that feeling of resentment and revenge, for it lowers one spiritually. I cannot write at length as I would like to. I must go. Don't sit any more now. Good-by. Yours as ever,

EMMA CARPENTER."

This Emma is not recognized at all. My private opinion is that the message was written before I reached the office, and when I turned my back, Search exchanged slates. As an individual, he is not reliable. We tried earnestly to get him to give some proof of his slate-writing to some of our representative citizens, which he positively refused. It would have been much better for Spiritualism here if we had never heard of Search, yet there are some Spiritualists here that would almost swear by him. I am personally responsible for what I have written. When will Spiritualists learn to put traveling mediums under test conditions?

E. A. CARPENTER,
Cor. Sec'y First Association of Spiritualists,
Franklin Co., Kan.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

Mrs. Milton Rathbun, who was announced to give the opening address at our Conference Meeting, Friday evening, Oct. 13th, was unable to fill her appointment on account of sickness, and at the last moment Mrs. J. T. Stryker, Brooklyn's new trance speaker, was invited to fill the appointment, and just as she was to take the platform this subject was given to her for her guides to speak from: "Spiritualism as an uplifting and vitalizing power." This medium has made wondrous progress in the last few months, and if her spiritual unfoldment goes on in the future as in the past, she will become one of our most valuable platform speakers.

Mrs. S. is entirely unconscious, and speaks easily, and an old Spiritualist who heard her recently for the first time, says that she is under the most perfect entrancement of any public speaker he ever heard. After singing Mrs. S. was controlled, and the spirit who used her vocal organs spoke in substance as follows:

"'Spiritualism as a vitalizing and uplifting power,' is the subject which has been given us by your chairman, and it is as vast as the universe, and in the short space of time that I may be able to control this instrument, it will be impossible to more than hint at a few points. Spiritualism as a vitalizer, who can doubt it? Who has tasted of its fruits? Can one who has had its truths implanted in his or her own soul, doubt its power? As far back as we have a record of man's life on this earth, we find his devotional nature in a crude state, but still it reached out for something higher, something beyond his normal life, seeking to know of God and of the hereafter. We see a gradual growth in the ages that have past, from the idol worship in China and Hindostan to the time of the Hebrew race, culminating into the advent of the Nazarene, who taught that God is a spirit, and that those who worship him, should worship in spirit and in truth. I am not here as a disembodied spirit to tear down the superstructure that man has built. We see in your age how the genius or the spirit of man has chained the lightning to do his bidding, and by the telephone you can converse miles away. I say man's devotional nature has inspired him for something higher and better than that which he has realized here in the mortal form. We can trace the progress that the soul of man has reached. Men have, by the phenomena of Spiritualism, found that there is a life beyond this, and from the phenomena they have turned to the study of its philosophy and the laws by which the phenomena in all its varied phases are produced.

"Some have tried to use mediumship for unholy and unlawful purposes, and to such Spiritualism has not been an uplifting power, for they have not fully comprehended its use or benefits. Others have joined hands with the angels, and hand in hand they have felt its vitalizing power. From what I have been taught since my entrance to spirit-life, I have been led to believe that all men are to be reached and uplifted by its benign force and power.

"The question has often been asked, 'If Spiritualism be true, why was it not brought to those who lived in past ages?' I do not know of any time when there has not been some form of spirit manifestations. You will find in the Bible, so reverenced by those who are called Christians, much of spirit phenomena, and by the light of this newer dispensation you can see that the phenomena in the Old and New Testament Scriptures were similar to what you have witnessed. Jesus of Nazareth taught nothing but pure Spiritualism. Spirits come to you now and foretell events to come, and we can see through all the ages that Spiritualism is a power, and at no time in human history has this been more clearly manifested than today.

"In regard to Christ I hold that he was a man, lived as a man here and suffered as a man for the truth, and the influence of his life will always be felt by humanity. In order to be pure and true we must be vitalized by the truths of Spiritualism. Christ said the kingdom of heaven is within and he who accepts the principle of love which Christ taught, enters into the kingdom. The power of Spiritualism is to uplift all who come within its influence. You may not at first understand or comprehend it, but when you do, it will be seen in your daily lives. If my life is evil, I must suffer; so it will be with you. Man has always aspired to something superior to himself. In all the ages this spirit of aspiration or devotion has been to him an uplifting and vitalizing power. I have tried to find out if Christ has ever founded any of the churches of to-day, and if they had the signs that would follow them that believed. Christ said to the thief on the cross, that he would meet him in Paradise, and by this knowledge of the life to come he proved that he was immortal. By my presence here to-night I prove to you that the spirit of man never dies; that the spirit is the man, and the spirits come to you and bring the water of life; drink, and you, too, may feel its quickening influence upon your lives and find in Spiritualism a vitalizing and uplifting power."

There is a child spirit who calls herself "Mollie," the medium's messenger girl, who controlled her and gave to quite a number of persons present personal communications which were declared by the recipients as satisfactory. Mrs. Stryker gives private sittings to those who desire, and the writer can bear witness to the value of her mediumship, and he has through her powers secured many satisfactory evidences of the presence of his spirit friends.

Dr. S. S. Grey, Mr. D. M. Cole and Rev. J. Jeffreys spoke very acceptably, and all recognized spiritual forces in the upbuilding of character here. Since our removal to the lecture room of the Church of the New Dispensation, our meetings have been largely attended and we see each succeeding evening many new faces, showing that there is an increasing interest in our work and the cause.

S. B. NICHOLS.

357 Flatbush Ave., Brooklyn, N. Y., Oct. 14.

Science and Art.

M. Leclanche, inventor of the electric pile and other impovements in electricity, is dead.

MM. Pellicot and Jaubert claim to have destroyed the winter egg of Phylloxera, and arrested the multiplication of that pest by treating the vines with a solution of 1 kilo of sulphate of iron in two liters of water.

Milk has the power to absorb obnoxious gases and effluvia from the air around it, and it should not be forgotten that the purest butter that ever was made may become tainted and poisoned in one short hour by objectionable surroundings.

During the past summer the United States Fish Commission has searched in vain for the tile fish (*Lopholatilus chamæleonticeps*), formerly so abundant along the inner edge of the Gulf stream, south of Long Island; and in the early fall the search has been continued without taking a single specimen.

The Colorado Coal and Iron Company are preparing to open an irrigating ditch from a point on the Arkansas River, 3½ miles below Canon City, across the tableland in a southeasterly direction to the St. Charles River, a distance of 76 miles. The ditch is to be 30 feet wide, carrying 5 feet of water.

The total population of the United States is, in round numbers, fifty millions (50,000,000); of which 43,476,000 are native born, and 6,680,000 are foreign born. The colored people number 6,632,549. Thus about every seventh person, nearly, is a negro; and every seventh person, nearly, foreign born.

Among the instruments described during the late meeting of the British Association was one exhibited by Sir F. Bramwell, employed for ascertaining the velocity of trains and the efficiency of brakes. With this apparatus it was found that a train weighing 125 tons ran 3 miles 5 yards after steam was shut off while traveling at a speed of 45 miles an hour. The line was level and the day calm.

The cable which the Baltimore and Ohio Telegraph Company laid September 20, across the Narrows at the entrance of New York Harbor is believed to be the largest cable made in this country. It contains seven conductors of No. 14 copper wire, insulated with kerite, and wound with galvanized iron wire. Its length is 6,500 feet, diameter 2¼ inches, and weight 3,600 pounds. It was made by the Kerite Company, at Seymour, Connecticut.

A Sheffield (England) firm has recently turned out a circular saw 87 inches in diameter, which is claimed to be the largest saw of the kind ever made. This claim is disputed by another firm of the same place who assert that they have manufactured several saws of 88 inches diameter. When the great difficulty of producing suitable plates of this size is considered, the expense of the working appliances, etc., these saws are certainly worthy of notice and highly creditable to the manufacturers.

The *Building News* relates a singular misfortune which has occurred to a small church in Andover, Mass., which seems to be in process of being eaten up and bodily swept away. The church was erected about six years ago, and is finished with what is said to be ash, but has more the appearance of chestnut, which often closely resembles the coarser kinds of ash. A year or two after its completion the sexton noticed little heaps of dust on the carpet near the walls. These grew more and more frequent, and appeared in various portions of the building, so that they had to be gathered up regularly once a week, and on searching for their cause the wood of the base-boards and portions of the pews was found to be completely riddled with holes made by small, round, black or blue worms, the debris of whose borings fall out occasionally upon the floor in the form of dust. Unlike most boring worms, this species seems not to object to the taste of varnish, for the polished surface of the wood is pierced in thousands of places. The stock was regarded as completely seasoned and in good condition when put into the building, but it would seem that it must have contained the embryos of the insects, for the finish of the galleries is attacked equally with that of the ground floor. If any of our readers, adds the *News*, met with a similar case we should be pleased to receive an account of it, and if any know of a remedy, the trustees of the church would be glad to avail themselves of it.

The reason why the thermometer does not always accord with the comparative discomfort of hot weather is owing to a variation of moisture in the air. While the human body is all the time giving off perspiration, either sensible or insensible, this evaporation will go on more rapidly when the air contains but little moisture than when it contains a great deal. Evaporation is cooling when it has no obstruction; but when it is obstructed by moist air, the reverse effect is produced, and a temperature of eighty degrees is quite as oppressive as that of ninety when the air is dry.

The current belief is that, while many fungi are virulently poisonous, others, including the common mushroom, are free from poison and may be eaten in any quantity. When mushroom eaters show symptoms of poisoning, it is accordingly assumed that a blunder has been made, and noxious species taken for or with wholesome ones. The fact that an eminent English fungiolist is numbered among those who have lost their lives by the alleged mistake, would seem to throw grave doubt upon blunder theory, unless it be true, as some have held, that the edible species are mimicked by those that are poisonous so closely the most expert is liable to misjudge them. The fear that this may be the case deters many from making use of this savory and nourishing but treacherous vegetable.

Speaking of the monetary cost of bombarding the Alexandria forts the London daily *News* says that every round fired from the four 80-ton guns of the Inflexible cost the nation £25 10s. (about $125) per gun. The 25-ton guns, of which the Alexandra carries two, the Monarch four, and the Téméraire four, cost £7 per round per gun. The 18-ton guns, of which the Alexandra carries ten, the Sultan eight, the Superb sixteen, and the Téméraire four, cost £5 5s. per round per gun. The 12-ton guns, of which the Invincible carries ten, the Monarch two, and Sultan four, cost £3 12s. per round per gun. The Penelope, which alone carries 9-ton guns, has eight of them, which were discharged at a cost of £2 15s. per round per gun. The Monarch and the Bittern each fired 6½-ton gun, the cost being £1 15s. per round per gun. The Beacon and the Cygnet have two 64-pounders each, the cost of discharging which is 18s. per round per gun. The Penelope carries three 40-pounders, the Beacon two 40-pounders, the cost of discharging which was just 12s. per round per gun.

The London *Times* publishes a synopsis of some papers on the "Tremors of the Earth" by the committee appointed to measure the lunar disturbance of gravity, and by Mr. C. Darwin, which synopsis contains some statements new to the public. It is considered proved by the men of science engaged that the crust of the earth bends under weights imposed on it, till, "when the barometer rises an inch over a land-area like that of Australia, the increasing load of air sinks the entire continent two or three inches below the normal level." The land actually sinks and rises under the pressure of the mass of water thrown upon it by the tides, the maximum of the rise and fall on the Atlantic sea-board reaching five inches. This effect is felt at the bottom of the weakest mine, and may reach for an unknown distance. It follows that the crust of the earth must be of exceeding tenacity, exceeding as a minimum that of granite; and its swaying may be the causes of phenomena hitherto quite unexplained, as, for example, the relation between storm and earthquake. So universal, frequent, and unavoidable are these disturbances that the inquiry into the lunar disturbance of gravity has been given up. No depth can be found at which a recording instrument can be placed so as to escape their effect. The round earth *pants*, in fact, like a breathing being, under the changes always going on above her.

We look at the one little woman's face we love, as we look at the face of our mother earth, and see all sorts of answers to our own yearnings.

Eternity is long enough to make up for the ills of our brief troubled life here.